

# LIGHT OF TRUTH



VOL. XXVI, No. 16.

COLUMBUS, O., APRIL 21, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

## SUPPLEMENTAL.

I dare not sing of "the man with the hoe,"  
For the genius of toil is above my song;  
If he strikes in the heat of the furnace glow  
Or smites in the battle of right against wrong.

My voice may not ring like the hammered steel,  
My song may not thrill like arrows of right;  
The one is the music that the muscles feel,  
And the other the rays that dispel the night!

On the bed of sloth, or the couch of ease,  
There never was born a noble deed;  
And the aching backs, and the bleeding knees,  
Are the ones that the souls of men have freed!

Not the lazy priest, or the idle rich,  
Have lifted man from the mire slough,  
But the woman who worked the song of the stitch,  
And the man who walked in the path of the plow!

Where God needeth strength for a noble cause,  
The work to undo some cankerous sin,  
The problem of life and its infinite laws  
Have appointed the toilers' task to win.

I dare not sing of "the man with the hoe,"  
For the measure of time his strength may not gauge;  
Not yet has he struck the terrible blow  
That may shatter the shame in the dawning age!

H. F. SLIFER,  
Grand Rapids, Mich., Box 335.

## HOW BEECHER, WHEN A BOY, MADE A MISTAKE.

(Life of Henry Ward Beecher.)

Living in the outskirts of the city, where the fences were poor and starving cattle often gave them great annoyances. Henry one day, to his immense disgust, found a cow quietly resting in the middle of the barn floor. With the accumulated indignation induced by many previous chases, he drove her out and down the street. Coming in hot and tired from his run, he threw himself on the sofa, saying:

"There, I guess I have taught one cow to know where she belongs!"

"What do you mean?" asked his father, looking up apprehensively from his paper.

"Why, I found another cow in the barn, and I have turned her out and chased her clear down the street, and I think she will stay away now."

"Well," said Dr. Beecher, "you have done it! I had just bought that cow, and had to wade the Ohio river twice to get her home; and after I had got her safely in the barn, you turned her out!"

So the chasing of the cow was renewed, and possibly young Henry's zeal in good works suffered some diminution.

"The secret of success is constancy to purpose."—Disraeli.

## CELIBACY IN SOUTH AMERICA.

(From the Independent.)

Some weeks ago the report was currently printed by the church papers of the continent that the pope had rescinded the law of celibacy for the clergy of South American churches. This news first appeared in one of the most pronounced Catholic journals of Germany, the well known *Radische Beobachter*. Soon, however, a formal withdrawal of this statement was published by the editor. It seems, too, that certain important facts formed the basis of this report, and these are published by a leading Catholic member of the German parliament, Wetterle, in his *Journal de Colmar*. From this and other sources the statement comes that in the council of South American bishops, lately held by Leo XIII., rather startling statistical reports were furnished on the moral status of the clergy in those lands. According to these, of the 18,000 priests stationed there, 3,000 are living in regular wedlock, 4,000 are living in secret concubinage with their housekeepers, "aunts," "nieces" and others in charge of the parsonages; and probably 1,500 maintain illegitimate relations more or less openly with women of doubtful reputation. In this way the rule of celibacy does not hold in the case of about one-half of the clergy of Roman Catholic South America.

The people of Flora, Ind., credit John Etchison, jeweler, with being a "blood charmer." That means that he possesses the gift of stopping a flow of blood, even if the patient be at a distance.

His power was applied the other day in the case of Miss Maggie Barnard, who was suffering from an obstinate hemorrhage after the extraction of a tooth. Doctors worked over her many hours without checking the flow, and the situation had become critical.

Etchison was nearly a mile away, but that, he assured the messenger who entreated him to intervene, would not weaken the "blood charm." Having been informed of the girl's age and one or two other trivial facts, he set the occult spell in successful operation.

More love and charity and fewer prisons in the world.

Hunger and cold will take all of the religion out of a man's soul.

I am glad that death does not alter our personality. If I begin a good work I expect it to live after me.

MYRON W. REED.

Light of Truth Album, \$1.25, postpaid.

## NOT ON THE DOCTOR.

A certain doctor once made the statement that he could diagnose any case by examining a single hair from the head of the patient. Two young men hearing the statement took the doctor a hair from an old decrepit bay horse. The doctor looked at it a few minutes and then gravely wrote a prescription, charging them a fee of \$5. The young men were rather crestfallen at paying the fee and were still more so when looking at the prescription they found it read: "One bushel of oats, four quarts of water. Stir well and administer three times a day, turning the patient out to grass."

CHARLES ZIEGLER,  
Philadelphia, Pa.

## KEEPS THE TROLLEY IN PLACE.

The inconvenience of replacing trolley poles on the wire when mounted on the center of the long cars now in use is removed by a new support, which consists of a carriage mounted on wheels and adapted to roll toward either end of the car and project the upper end of the pole over the rear of the car.

Two dozen specimens of the plant known in Venezuela as the *Tua Tua* have been sent from Washington to Hawaii for the purpose of making a test of its alleged power as a cure for leprosy. The plant will be tested at the leprosy hospitals there, where 1,073 lepers will afford every facility for a thorough trial. Surgeon Carmichael, of the Marine hospital, has also sent half a dozen bottles of the liquid preparation to Molokai, and this will be used for immediate tests while plants will be set out and cultivated, with the purpose of providing unlimited fresh material for further use. Wonderful stories are current in Venezuela about the marvelous curative properties of *tua tua* when applied to leprosy, and the government physicians attach considerable importance to the evidence given them. It is proposed also to test it in the island of Guam.

American coal is being sold in Mediterranean ports for \$3 per ton, while in the coal fields of our own country it is being sold for more. What a howl would go up if the government were to permit foreign users to patronize our postal system for less than our own people. But it is so much better to have private ownership of the coal mines. Our people are not to be considered in the same day with the beloved subjects of some despot.—Ex.

"Practice yourself, for heaven's sake in little things, and thence proceed to greater."—Epictetus.

At a meeting of the Twentieth Century club in Boston the other day Thomas Wentworth Higginson told a good story about Henry Ward Beecher. A country clergyman called on Mr. Beecher and asked his advice about what to do with persons who go to sleep in church—a custom which had become quite prevalent in his congregation. Mr. Beecher listened very attentively, admitted that it was serious, and then said: "When I first came to Plymouth church I thought about this problem, and I will tell you the course I decided upon. The sexton was given strict orders that if he saw any person asleep in my congregation he should at once go straight into the pulpit and wake up the minister."

Thackeray once wrote: "Reckon among the blessings which heaven hath bestowed on thee, the love of faithful women. Purify thine own heart and try to make it worthy of theirs. All the prizes of life are nothing compared to that one. All the rewards of ambition, wealth, pleasure, only vanity and disappointment, grasped at greedily, fought over fiercely, and over and over again found worthless by the universe." Such were the ideals that sad-hearted but cheerful visaged Thackeray worshipped. His own experience with married life was unutterably sad; for though his wife was living, yet he suffered more than the pangs of a widower for 23 years. His wife, after 53 years in an insane asylum, died only six years ago.

Four years ago, when the Connecticut agricultural experiment station first began to make tests of food products, 89 per cent. of the coffee examined was found to be adulterated. Last year, owing presumably to the exposures then made, the proportion of impure coffee was but 19 per cent. Of the soda water syrups analyzed last year 56 out of 92 samples were adulterated.

A New Hampshire man has patented a new warming pad for application to different parts of the body, comprising a plurality of independent, elongated pockets filled with soapstone in a dry, powdered form, which holds the heat and allows the pad to shape itself to the afflicted part.

A Chicago newspaper asserts that out of a total of 4,000 lawyers in that city 500 are handling all the litigation brought before the courts, and only about 200 are making \$5,000 or over each year.

"Do you do any penance during Lent, Aunt Minerva?" "Yes, I quit mixing up with the church rows."—Philadelphia Press.



## DEPARTMENT OF

## PSYCHICAL PHENOMENA.

## Personal Experiences Proving Spirit Return

## PSYCHIC EXPERIENCES—LEAVES FROM A LIFE.

(By H. S. Geneva Lake.)

(Continued.)

As the war rolled on and over all the land, so rolled on and over me the waves of spiritual realities. In company with many other actors in the incidents of those dark days, my body seemed incapable of bearing the excessive strain imposed, and very soon it sent up a vigorous protest, and labeled it Consumption, affirmed by many learned physicians and evidenced by marks malignant, and not to be ignored.

So, sitting one afternoon with a beloved friend, whose sun-lit home was also mine, I said: "I am imperitively urged, by unseen forces, to journey eastward; I am made aware that this trip will defeat the destroyer, and give me an added lease of life." To which she replied: "If you go I shall never see you again." Shocked beyond expression, I looked into her placid face, and noted how strong and vital she appeared as compared with my own emaciated frame. "Pardon me, Abbie, dear," I responded, "you are melancholy over the prospect of our broken home." "No, no," she added, "I feel the truth of all that I have uttered." Nevertheless I hastily made my preparations and departed, realizing that nothing else remained for me to do.

My course now lay in the direction of that seething cauldron of humanity, the great city of New York. Here I took up my new abode, guided by the interior light, so dim and flickering (but still a light) to the conditions which vestibuled the future years of work.

I linger long upon this statement, as, with retrospective glance, I take in the trusting spirit that was necessary to the undertaking; the tearful and everlasting farewell of my friend, and the shadowy companionship of the super-sensuous realm. How many threads in the thronging memories! but the largest and strongest, at this point, is the one which reads: Abbie died (yes, I indeed never saw her again) in a brief six months. I lived to labor in the myriad ways along the lines of which we talked in that rose-embowered home on the wide stretch of a western prairie.

Thickly fell the experiences now. Recovered strength came quickly without medicinal aids of any kind. Training for an unmapped course of action proceeded regularly, as though I could count the pulse-beats of a divine purpose.

One bleak and blustering autumn day I was standing in the city chapel, intent upon the great Shakespearean tragedy of Macbeth. The outer door swung open and an expected caller—a stranger—appeared. Suddenly, out of the spaces before my quickened senses, fell a strange sensation. "This person was to be my companion"—how long and why I could not see. The voice faded away in the inner consciousness almost as soon as it was formed; but the weeks flew on and on, and the fulfillment followed.

Two, as one, we took up the tangled

thread of that marvelous psychic experience, and we did not lay it down until he was a dweller beyond the vibrant "veil" and I had verified the varied visions that had swept over the sensitive plate of my shrinking and troubled spirit.

On the sunny slope of the Pacific coast we buried his mortal form, but I could not rest. Constantly he called from the vantage ground of his new environment: "Exhume my body; you have done it violence by the embalming process." I answered: "I can not do this, for I am not strong enough to gaze upon the form disfigured or decayed."

To which he made a quick reply (demonstrating that, many times, the departed are aware of the state of their former structure): "There are no marked changes. It is the same with two exceptions."

These messages were received through the instrumentality of a mind of rare simplicity, and wholly unacquainted with any of the incidents which bore upon the case.

I complied with the request, hardly daring to believe the affirmation true. But it was exactly as had been stated, and standing there, among the reverent workmen, on that sunny November afternoon, so many, many years ago, I said, as now I may repeat, "There is, indeed, 'a bridge between two worlds.'" The "dead" may see.

(To be Continued.)

## PSYCHICAL PHENOMENA.

## Dreams—Their Portent.

While in Grand Rapids, Mich., I visited Mr. Fisher's gallery and saw him execute two pictures—landscapes—with charcoal, the first in seven minutes, the second in two. About 11 years ago in a seance with Mrs. Moulton, she suggested an experiment. Her impressions were that a sitting in the dark might develop automatic drawing. The result was a small landscape drawn nearly automatically by Mr. Fisher's hand, although he was conscious of what he was doing. From that beginning he has continued, and his charcoal drawings are said to be without a rival, and sell as a unique variety of art, nowhere else executed.

Some of them have sold as high as \$75 for a single picture, and are held as rare specimens. Once Mr. Fisher was publicly tested by a committee, appointed for the purpose, in presence of a large audience. Thoroughly blindfolded he drew a head and face accurately shaded to the line. If anyone thinks this an easy thing to do let him try it, and he will be surprised at the wild variations from the line, and gaps between different and clearly allied features of the picture.

He executes with great rapidity. Such feats may not suggest any spirit control, but they indicate the capabilities of the human mind acting from a plane above the normal sense-life, and are an index of the presence and power of a soul incarnate measurably emancipated from the limits of physical sense and sight.

## A DREAM.

Allied to Mr. Fisher's psychic gifts and delicate sensitiveness are many experiences in dreams. What is a

dream? There is manifestly a close relation between dreams and spiritual visions, and often they seem to be blended as one. But a really spiritual dream with a meaning—or prophecy—in it, is likely to impress the mind more vividly and carry with it an inner sense of value, not realized in ordinary dreaming. Such is the nature of the following:

## DREAM AND ITS SPIRITUAL INTERPRETATION.

Mrs. Mary J. Barton, of Allegan, Mich., related to me this curious coincidence. Her daughter Belle came to her in the morning and said: "Mama, I had such a peculiar dream last night. I dreamed that—". Here Mrs. Barton interrupted her, and under spirit influence she said: "Stop, Belle, and I will give it to you. I gave you that dream. It was a glimpse of heaven. We were walking together down the streets of a beautiful city, the architecture of which was entirely different from anything we had ever before seen. Domes and spires glistening in the sunlight; streets beautiful and clean; trees on either side of us laden with most beautiful shell-pink blossoms. You got bunches of these flowers and pinned them on yourself, and on me. As we walked we came to a vine laden with Niagara grapes. You gathered the grapes and ate of them and handed them to me. Then it was blank."

All of this was told to Belle by Mrs. Barton—or the spirit using her mediumship, before she had told her dream to any one; and she exclaimed in astonishment that it was exactly what she dreamed in every detail. It is possible that clairvoyance, or telepathy might thus reveal another's dream, but in this case it was a direct spirit influence, the medium—Mrs. Barton—not having any special illumination, or independent sight, but speaking "as the spirit gave utterance."

In the case of Nebuchadnezzar's dream, he had forgotten it, and demanded a "test," which only the medium Daniel, could give, as he was the only one who had the "spirit of the holy gods"—in other words, he was the only one among the magicians at hand whose mediumship could be trusted in such an emergency, and whose spirit guides were wise and good enough to make the required test; and he could not do it without some preparations. He went to his house and made the thing known to Hanananiah, Michael and Azariah, his companions. That they should desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." (See Dan. 2).

Here was a serious emergency. The life of all magicians and mediums were in jeopardy. "Then was the thing revealed unto Daniel in night vision." It evidently took considerable time for Daniel to get this secret revealed. But in the case of Mrs. Barton there was no threatening wrath in case of failure, no great calamity impending, and her mind being free and calm was open to the touch of heaven, and the dream was revealed without a moment's waiting. Daniel required the help of his companions, and a season of prayer to enlist the Gods in his behalf, and then got it in a vision of the night. The importance attached to his interpretation of the king's dream may, or may not, be real; but the gift of the spirit, in revealing the secrets of another's mind, is equally manifest, and more direct with the modern medium.

LYMAN C. HOWE.

The Light of Truth and The Coming Age, \$2.50 a year.

## ECHOES FROM FOREIGN JOURNALS.

Ovidio Rebaudi, in a recent number of "La Constanza," says: "I say to myself: 'It is certain that all religions are Spiritualistic, and almost all of the Occident are Christian, but no one of them makes use of these words. Ask any one what is the religion he professes and he will answer you: 'I am a Catholic, orthodox, Greek, Anglican, Evangelist, Methodist, etc.' No one will say Christian, although all are so, or claim to be so.'"

"Au-Dela" of Feb. 28 has some communications in regard to the South African war purporting to come from some seers and mediums, predicting that soon will be fought a great battle which will end the war, resulting in the death of two distinguished generals (perhaps the Sirdar and Lord Roberts?) and the two Dutch republics will have acquired more territory and gained their complete independence. (Possibly the environments in which the mediums are may somewhat affect the messages.)

The same number contains a slight review of a brochure, "L'Inauguration" of the Loge Velleda, remarking that few persons have trustworthy accounts on these "Martinists," of whom there is much talk and very little reliable knowledge. In fact the Martinists are attacked by the Catholics with the most violence, who regard them as Free Masons, tools of satan, etc., etc., and by the Free Masons, who declare them mystics and agents of the Jesuits, which would seem to prove that they are neither the one nor the other.

"Le Paix Universelle" (Universal Peace) of February last, published at 5, Cours Gambetta, 5 Lyon, France, has an interesting "Essay on Apparitions" by C. Revel, who puts some pretty strong arguments to meet the claims of the Animists that all telepathic experiences are simply communications between living persons and their subliminal selves.

J. Bouvrey makes a strong appeal for taking part in the congresses at Paris during the coming exposition, viz: Of psychology, of philosophy, of hypnotism. He says among other things: "The psychic problem will be proposed. . . Ah well! Let men like W. Crookes, R. Wallace, Ch. Richet, De Rochas, Lodge, Lombroso, Schiaparelli, Azam, Liebaud, Liegeois, Durand de Gros, Ochrowski, Bernheim, Berillon, Pierre Janet, Sully-Prudhomme, Binet, Beaunis, Fere Pitres, Boirac, W. James, Joire, Hodgson, Myers, Baraduc, Aksakof, Flammarion, Dariex, etc., etc., who are specially occupied with experimental psychism, and the great number of whom are to be participators in these congresses, exert themselves to answer questions which such persons as M. Soury may put to them. And there among men, thinkers of perfect probity, among savants, some conclusions of a capital interest may be taken to enlighten the crowds who, if care is not taken, are going to throw themselves unconsciously into an absurd mysticism or an abject materialism. . . It is then a matter of interest that Spiritualists and serious materialists should lighten the public in a grand international debate, whose echoes shall be heard over the entire world and open the new century with a harvest of ideas without equal, alike scientific and moral."

## PRESIDENT JOHN SMITH.

The story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.



# SPIRITUAL ESSAYS

## ALL-SUFFICIENCY OF THE SPIRITUAL PHILOSOPHY.

And what do we mean by the Spiritual Philosophy? To understand it is to lay the basis or fundamental plank for all growth.

To my mind it presents in its comprehensiveness the only full-orbed system of thought. In its mission to the world, prospective and present, as well as in possibilities, the quarter has not been told.

Its expounder, like the despised Nazarene, oft have not where to lay their head—but like him who walked in Galilee many a noble brother or sister has brought healing, comfort, rest—yes, a peace that opened gateways to the soul.

Come unto me all ye who labor and are heavy laden, and I will give you rest.

Take my yoke upon you and learn of me—for I am meek and lowly in heart and ye shall find rest unto your souls.

This message of sympathy and love spoken by the Christ is exemplified, I believe, today by many a devout believer in the new law and the new dispensation. Grand mediums we have today, perchance obscure and unknown save to the fainting ones who have, through them, received what earth could not give—a peace which surpasseth knowledge, a benediction virtually divine.

By the Spiritual Philosophy it becomes evident we mean a system which is broad as truth itself. Such a system must take in all the facts, hence it knows where others only surmise, and it builds where they have not laid a foundation. I do not hesitate to say it proclaims the harmony of all truth, and stands fearlessly for a full-orbed education. Spirit communion is a glorious truth, but in the verity of this fact it is our privilege to realize we are but touching chords so far-reaching and well-grounded that all knowledge may here impinge, and open the door to everlasting progress.

I think at best we but faintly sense the mighty possibilities which extend outward to those of us who consent to be led and guided into the light.

What an inspiration in the thought and experience that await us as we welcome loved ones from that "beautiful land." A guardian angel in mother, father, friend, to aid us all they can along the rough-hew of life's journey.

Do we appreciate all this? Friends, I believe we do not as we should value this sacred manifestation and helpfulness. Where is it found outside of these humble ranks? Where can one go to receive the sympathetic council he can receive from a developed Spiritualist, whether he make any special claim to power or no? And the same applies when the awakened, developing soul finds the sweet, abiding communion within his own breast, through his own spirit. We are all children of the sun, and the sooner we discover it the better for us here and beyond. Children of the one Father, ignore it as we may, and happy the day when we find our real self. Then we understand it to be but a step of discovery—a finding of the most precious of all

prizes (and that within our own being); the priceless spirit which demonstrates we were and knew it not—at heart, always Spiritualists.

Therefore, as it is unquestionably true that every man, woman and child on this fair earth is at heart a Spiritualist, how very important that each and all lose no time in seeking to recognize it, and then arrive early to the discovery of the most priceless boon of existence.

All movements for the good of humanity are spiritual. Every cult, by whatever name, to the degree it is endowed with the life, is a stroke for Spiritualism.

They who essay to refute the claims of genuine Spiritualism rely on the very source they ignore for whatever of truth they manifest. If any be so thoughtless as to assail this philosophy, they stab at the heart, they violate spirit, they thwart the ministrations of their own being.

So our point is this—let one's ad-

So our point is this—let one's advocacy of truth or reform assume what phase it may, it is always reducible to some unit of the arc, of which our philosophy is the centre, a centre ever flying forward to manifest in its fullness, when all arcs shall be complimented in completeness of the circle.

What we all need to do, whatever we call ourselves, is to exalt our ideals and then live to them. We should cherish: I am spirit. This body is not me, but it is my instrument, for my use, and for attunement to all heavenly influences.

We sometimes hear it said that one must surrender individuality if they yield themselves to spirit communion or control. It need not be so. Therefore I do not believe that position tenable. On the other hand, I do believe the true estimate of this whole subject should be increased individuality through advanced manhood, and increase of power.

That we may abuse this force is apparent. So may we abuse ourselves with other manifestations of power—such as fire or electricity. We should keep our heads above water and not trifle with sharp-edged tools.

And that there is not more education along these lines is proof enough that we have not as a people reached a very high degree of unfoldment.

But if we remain true to our ideal, it shall as a guardian angel protect, conserve and gently lead on to more light, a grander unfoldment, that ever brighter inner light, if we will but be true to its suggestions—for it is the admonition of Law.

Shall we then say to love and reverence the ideal makes us less individual? I am what I feel. I am the unseen. I am Spirit. As one has expressed so strongly and so aptly,

This surging brine I do not sail;  
This blast adverse is not my gale,  
'Tis only here I seem to be,  
But really sail another sea.

A copy of the Coming Age (March number) is before me, and I look upon the portrait of that grand and wonderful man, Dr. J. Rodes Buchanan. I am impressed with the accuracy of the picture, as I knew him in 1891. And as a pupil of his I testify to the

very accurate tribute to his memory written by Mr. Flower in some number of May. As we look upon that magnificent head, think you this keen warrior for truth was any the less an individualist for opening every window of his soul that the light of heaven might shine in? The rather, was not his lance keener, and every phase of individuality heightened, in the fact that he was augmented by all avenues of strength; while his great heart was the more tender, for being in near touch with the divine?

O that we might emulate his splendid courage! Can there be a higher mission than to stand at all times and on all occasions loyal defenders of the faith against calumny and misunderstanding? Can we better promote the progress of all that is true in every faith than by standing fearless advocates of the Spiritual Philosophy? By apathy and failure to act our part do we not further the false, and so far as our influence may reach delay the growth of the beautiful and the good?

Where is the consistency in denouncing a lower plane of experience when we do naught to inspire or make a higher, but perchance for a lack of that superb moral courage which stands four corner square against every adverse wind that blows; actually abet and lend countenance to the very states we are so free to condemn.

If we hold a truth; if we have a conviction; if we will be true to the real manifestation—even as we have the light—so may we let our light shine.

Let us polarize our thought to the great and eternal center of all life. Then shall we not feel that in our every aspiration, all the friends that have gone before; yea, all the progressing heavenly host, yield us inspiration; and in the degree we grant them that supreme attitude of the soul's recognition, they can and will come to aid us on our way? Shall we not know that in whatever direction our honorable undertakings may lead, the angel world stands ready to assist us, and may we not be thankful; yea, thus blessed in the fact that the spiritual philosophy rightly understood is all sufficient because basic—fundamental and all comprehensive.

J. E. P. CLARK.

Chicago, Ills.

## Golden Gleams From The Heavenly Light.

Late Editor of the Springfield (Mass.) Republican.

119 pages. Price 30 cents; postage 3 cents.

This is the fifth book from the Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth.

The scenes and life in the upper spheres are of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of spirit life.

Contents—A Visit to an Art Gallery in Heaven; Union Meeting of the Clergy; Reception Given to the Emancipators by the Emancipated; Reception Given to Harriet Beecher Stowe; Interview With Jay Gould; Obstacles to the Development of the Inhabitants of This Life of the Spirit; Interesting Scenes Witnessed at Spirit Birth; One of the Weights Which Menace Our Nation; The Roman Catholic Church; A Visit to Lincoln; A Visit to Leland Stanford; Two Ways of Understanding Prayer; My Wife's Transition; An Interview With Lucy Stone—Her Present Ideas of Woman Suffrage; The Spiritualistic Field as I See It Now; Mental Therapeutics; In the Realm Celestial (the Seventh Sphere); The Dedication of General Grant's Tomb as Seen by Spirits. For sale at this office.

PSYCHOMETRIC DICTIONARY—A definition of the influences perceived by sensitives, by the author of "Higher Realms." 25 cents.

## POLITICAL ISSUES AND SPIRITUALISM.

Brother Hull: As I was reading an apologetic article from Brother Ferris this morning with reference to what is termed political articles which sometimes appear in our Spiritualist papers, I had a multiplicity of thoughts come into my mind. But I shall not tax your patience with but one or two of them. These political questions have more particular reference to legislation in the interest of the few at the expense of the many. Let me say that this matter has only become a political question within the last generation. Once we as Spiritual lecturers and writers could talk plain and use unmistakable language with reference to the matter with the approval of all our audiences—or, at least the entire reform element of our audience. There were none then who accused us of "dabbling in the dirty pool of politics." I don't remember who did not speak upon the subject those days. I know I did often, and have files of Hull's Crucible containing articles on the money question, labor question and monopolies generally, long before the old Greenback party came into existence, and after it came into existence I remember The Irish World, the Indianapolis Sun, the Terre Haute Express were filled with articles on the issues then raised by prominent Spiritualists. Many of the predictions then made concerning the aggressions of the money power have become true.

Now when a journal dares to maintain the old position of Spiritualists, it is accused of "dabbling in the slimy pool of politics," and of "dragging Spiritualism down to the political mire." Let me tell you that the man who makes that plea is not sincere, and he knows it. He regards his political creed of more importance than Spiritualism, and his righteous soul is vexed at the profanity of one who would suggest a thing out of harmony with his political creed. Instead of politics being a "slimy pool," his political creed is too sacred for profanation, and is only to be spoken with bated breath, the eyes uprolled, the hands clenched and the thumbs a-twirling.

The issues we once presented are as important today as they were before they became political issues. Possibly and probably some politicians have embraced them because of their want of office, or other selfish reason. Their intrinsic value is none the less important for that reason. I shall stand by them yet. It is a part of the ethics of my Spiritualism, as it was the ethics of the Spiritualist fraternity thirty years ago, and I could give up my life more easily than I can give up my views on the political questions of the day.

I feel sorry that I am compelled to disagree with any of my Spiritualist brethren, but I can't feel that it is any fault of mine. Yours in the cause of humanity,  
D. W. HULL.

Norton, Kansas.

## IMPRUDENT MARRIAGES.

This is the title of a new and remarkable book just published. It is already in great demand, for the author's first book had a sale of over a million copies in England alone.

Imprudent Marriages points out many important facts that vitally concern every young man, but that comparatively few ever think of. It will be worth its weight in gold to any man who reads it carefully. It is not intended for children.

Do not confuse Imprudent Marriages with books that are sent out to advertise doctors or medicines. It is nothing of the kind. If you want to know what it is send 5 cents and it will come by return mail. Address the Light of Truth Publishing Co.

Light of Truth Album, \$1.25, postpaid.



## The 52d Anniversary.

### REPORTS OF MEETINGS.

#### BUFFALO, N. Y.

The New York State association and the Buffalo Spiritualist societies celebrated the anniversary of Modern Spiritualism at the Spiritual Temple, March 30-31 and April 1. Mrs. Carrie E. S. Twing, Pres.; H. W. Richardson, vice president; Mrs. Tillie U. Reynolds, second vice president and Frank Walker, ex-president, were present and took part in the exercises.

The mediums present were Cordon F. White, Mrs. E. J. Chase of the Buffalo Spiritual Church society, Mrs. A. G. Atcheson of the First Spiritual church and Mrs. Reynolds, all of whom did good and honest work. Mrs. Twing, Mrs. Reynolds, Moses Hull, A. J. Weaver, H. W. Richardson, Miss Taylor of the Queen City society and Rev. Mr. Sayles, Universalist minister from East Aurora, delivered appropriate addresses. Mr. Walker gave some short but practical and valuable talks. Miss Emma Train of North Collins gave an original poem appropriate to the occasion. Mr. Schoub and Mr. Way added to the interest of the occasion by their happy renderings of humorous recitations.

Mr. Sayles does not profess to believe in or to have any special interest in Spiritualism, but he said, he came to give us a word of cheer because he belonged to a sect which had been through the fires of persecution as hot and scorching as those which Spiritualism is enduring. His sympathies were always with the under dog. He believed Spiritualism should have a chance to be heard. He had opened his church for Spiritualist lecturers because no claim for truth honestly made by any considerable number of intelligent persons should be condemned until it had been heard and critically examined. If the continuity of life could be scientifically demonstrated, it becomes a fact of great importance to truth and of great value to man.

Mr. Sayles is a young man and has been pastor of the East Aurora church for eight years. He is refined, educated, honest and loving. He speaks without notes, slowly and with much deliberation, but every sentence hits the mark. He was heartily cheered, and after meeting was greeted by many congratulations. Mr. Sayles belongs to that great body of independents which is growing up outside of actual and definite Spiritualism and which is increasing in numbers and influence and which is preparing the way for the free incoming of our truth.

If all Christians were as fair, honest and courageous as Mr. Sayles, what a bond of sympathy would be created between Christians and Spiritualists, and with what increased speed would spiritual truth go forth, conquering and to conquer. If all Universalists were like him a new power and a new glory would come to that body of Christians.

Sunday afternoon was given exclusively to the work of the Lyceum. Under the energy and wisdom of Mrs. Hull the Lyceum has come to the front in Buffalo. At the last business meeting the church adopted it as its own, and will sustain it as one of the departments of church work. The Temple was filled by those who come not to listen to speeches on the importance of the Lyceum, but to witness the Lyceum in full operation. The Sunday lesson as given in "Thought Gems" and as it is put before the

school each Sunday, the postoffice work, the drill exercises, the recitations, the responses, the banner march and the Bible class work, all together, occupied the whole of the forenoon, and no half day of the whole meeting was more interesting or more helpful to our cause.

Not the least important item to be mentioned is the fact that all the Spiritualist societies in the city united with heart and hand in this celebration. There was not a discordant element. For the first time for years the Spiritualists of this city were a unit; and it seems to be the idea of all that local jealousies and jars have been permanently cast out and that, from this time on, harmony and co-operation will exist among the varied Spiritualists of Buffalo.

At the Sunday evening meeting eight new members were received into the First Spiritual church. They occupied special seats in front of the rostrum and Mr. Hull gave to each the right hand of fellowship and read to them, for their assent, the following preamble to the constitution:

"We whose names are hereunto attached, in order to promulgate and strengthen, by word and example, the facts and truths of Modern Spiritualism, have organized ourselves into a body known as the 'First Spiritual Church,' and agree to abide by the following constitution and rules. Furthermore, in sincerity and fidelity we make the following promise: To work together in unison; to assist those who are in need; to pity those who are in misfortune; to enlighten those who are in darkness; to sympathize with those who are bereaved; to visit those who are sick; to give aid to those who are poor; to reclaim those who are erring and to make our own thoughts and lives beautiful and acceptable in the sight of our arisen loved ones and of each other."

At the last church meeting it was voted unanimously to engage Mr. and Mrs. Hull for another year.

The Spiritualist Training School will open at Lily Dale on May 14. Write for circulars.

A. J. WEAVER.

72 York St., Buffalo, N. Y.

#### THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA.

This association, which has the honor of being the oldest Spiritualist association in the world, celebrated the fifty-second anniversary with appropriate ceremonies. Though the association has always made "anniversary day" the special day of the year, some of the veterans say that the fifty-second was the best for many years, if not the best they ever had.

The rostrum presented a rich floral display through the kind thoughtfulness of various friends in addition to that furnished by the association. In the morning after congregational singing an address of welcome was given by President Keffer, after which the anniversary address was delivered by Dr. N. F. Ravlin, our regular speaker, upon the topic, "What Has Spiritualism Done for the World?" Dr. Ravlin handled this most important subject with the force and eloquence which characterizes his addresses. He carries his audience with him. He portrayed in vivid colors and apt illustrations the changes which had taken place in the last half century under

the influence of Spiritualism exerted from both worlds.

Dr. Ravlin is drawing large audiences. In the afternoon and evening the hall was literally packed, many having to stand throughout the services. Dr. Schlesinger has been in Philadelphia for two months, giving remarkable and convincing spirit messages, creating a profound sensation. Among the rest many clergy have come in touch with his mediumship. The doctor was with us on "anniversary day."

The afternoon as devoted to the Lyceum and the Y. P. S. U. The exercises were exceedingly interesting. Addresses were given by President Keffer, Arthur Groom, conductor, and M. E. Cadwallader, guardian. Papers were read by Clara Zimmerman, secretary, and Amelia Gundermann, which reflected great credit upon them. The other members of the Lyceum were represented in hymns, recitations and dialogues suitable to the occasion. Prizes and souvenir programs were presented to every Lyceum member, while those who were entitled to first prize for regular attendance were given "the Sunflower badge." The association realizes that the future of Spiritualism depends upon the young, and hope to fill the places of the departed veterans with young recruits, thus filling up the ranks.

In the evening Dr. Ravlin delivered an able address, most fitting for the time and occasion, on the subject: "Spiritualism in its Relation to the Civilization that is to Be." The address was received with great enthusiasm. Following Dr. Ravlin, Mrs. M. E. Cadwallader gave the memorial address in honor of "Our Arisen Ones." The exercises of the day terminated with spirit messages given through Dr. Schlesinger. The secular press gave a fair account of the proceedings.

M. E. CADWALLADER.

#### MINNEAPOLIS, MINN.

The 52nd anniversary of Modern Spiritualism was celebrated by The Independent Spiritual church at their hall, 703 Nicollet avenue, by a masquerade ball on the evening of March 29. The attendance was large, music by Caffonilla's band all that could be desired, and as this was the first of a series of like entertainments, the management were naturally well pleased at the result.

This society, organized nearly two years since by J. F. Raymond, has enjoyed a marked degree of prosperity. Acknowledging fealty to no earthly potentate, rather relying on the spirit world for whatsoever assistance may be needed, it has gone on its way, meantime the utmost harmony and good will prevailing.

Dr. Marcotte and family of mediums are at the present time rendering valuable assistance in their different spheres of mediumship.

J. F. RAYMOND, Pres.

#### ALEXANDRIA, IND.

An exceptionally fine physical seance was held here Monday evening, April 2, in Spiritualists' hall. The mediums were Mrs. Alice Gehring of Muncie and W. C. Jessup of this city. Both very strong mediums and possessing a high order of influences.

The circle was composed of 53 persons, from all the walks of life, and prominent among them were lawyers, physicians and teachers from this city, Elwood, Marion and Anderson. The seances lasted two hours and all pronounced it the finest physical seance they ever attended, and hoped they might often have the privilege of attending such a seance where the influence of honesty and strength was so surely felt.

MASSASOIT.

#### SPRINGFIELD, MO.

The fifty-second anniversary of modern Spiritualism was celebrated at Springfield, Mo., Sunday, April 1. Exercises at 2:30 p. m. consisting of addresses, recitations, music, etc. The principal address was by Mrs. M. Theresa Allen. At 5 p. m. a basket lunch was served at the same place. Evening services at 7:30. Leading address by Rev. James Madison Allen, subject, "The Origin, Progress and Mission of Modern Spiritualism." The celebration passed off with enthusiasm, a large attendance, not a ripple of discord—all pleased.

#### GREENFIELD, MASS.

The 52d anniversary of Spiritualism was celebrated at Greenfield, Mass., with addresses by Dr. Chas. Harding, Mrs. M. V. Lincoln, Reuben Churchill and Francis Bailey Woodbury. Spirit communications by Dr. Chas. Harding. Inspirational music by Mrs. Wentworth. Attendance good.

Lying in the Presbyterian hospital at Philadelphia, Susie Jordan, who jumped out of a window while chasing a burglar in a dream, had another apparition. As she lay upon her cot she saw, she said, the forms of angels in flowing white robes. They beckoned her to follow.

The girl sat upright in bed. She had one foot on the floor. "Let me go," she cried. "The angels are calling to me. I must go." It was all the hospital nurses could do to keep the girl in bed. "I must go. Oh, I must," she cried in her struggle.

A newspaper dispatch says the girl's mind is giving way.

"There is no better ballast for keeping the mind steady on its keel, and saving it from all risk of crankiness, than business."—James Russell Lowell.

#### SCHOOL GIRL'S FOOD

##### A Very Important Question for Growing Girls.

A little girl in Providence, R. I., high school, was badly run down, owing to the fact that she was not properly fed. When her parents discovered the value of Grape-Nuts food, she quickly recovered. Her father's letter is as follows:

"Without any desire whatever for publicity—in fact, with every desire to avoid it, I yet would like you to know of the following in reference to Grape-Nuts.

"My daughter is in the Providence High school, English department, and working very hard, her studies telling on her severely, partly because of a serious illness she had some two or three years since. She has been accustomed to take meat luncheons with her, and to obtain a cup of hot drink, often of milk, at the school building. She came home quite hungry, however, on most occasions and somewhat exhausted.

"Three months ago, she began to carry Grape-Nuts instead of her meat sandwiches, and now will not forego them. She says she can stand the after study on them better and has no sense of exhaustion on reaching home, although always able to enjoy her meal, as her appetite is good.

"We regard this as strong testimony in favor of Grape-Nuts, and if you can use it without publishing our names, we shall be pleased to have you do it, and will further say that we shall be glad to answer questions on the subject through the mails. We have used Grape-Nuts as an article of diet for nearly two years. Yours truly."

The name of this gentleman can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.



FROM THE HOME OFFICE OF THE  
N. S. A.

Dear friends of the Light of Truth: Fraternal greetings to you all from this office. Our good-will goes out to you, and we wish you the best of success in all good works.

I am happy to announce that Mr. Mayer has extended the time for securing the home fund to the first of July, giving us three months more to work in for this worthy end. I wish I could announce that the ten thousand had been secured, and that the home, as well as ours, was the property of the Spiritualists of the United States, through the National association, but this is not the case; we are sure of about six thousand five hundred—five hundred of which was pledged recently in Dubuque. We need thirty-five hundred more. Who will help us to raise it?

The rich and the poor alike have done good work in this line; the latter predominate. We have donations of one dollar each fifty to one of larger sums from more plethoric purses. Why? The poor are always sympathetic. Some of the rich are. What do you think we are receiving here almost daily? For instance, a poor old lady, lame and ill, saves three dollars in ten-cent pieces, and hobbles here to pay it into the home fund. A needy medium saves a dollar by degrees and sends it for the same object; a veteran soldier sends a dollar from a meager pension. Others have done the same, many of them. Their offerings are rich with good thoughts and with blessings.

A young and energetic lady in Pennsylvania collected \$120.25 for the Mayer fund, from her friends and neighbors, and there are only three families of Spiritualists in the town. I expect that before we close this fund every Spiritualist who ever received a word of consolation and blessing from the higher life, and who has appreciation of it, will send something to this object—whether dimes or dollars—whether they accord in everything the N. S. A. has done or not, for surely the fact that earnest souls like T. J. Mayer, who have nothing to gain by it, are interested in organization, and are willing to sacrifice much that the cause may prosper, and a National association may live, should inspire them to do something to encourage the work and to recognize the workers who are at the helm. Yours cordially,  
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On the sea of the years that have gone,  
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Toward the farther side;  
Afar from the glimmering dawn  
Toward the sunset light,  
Toward the beautiful night  
Where the moonlight fair  
Falls on silvery hair,  
Where the world shall say we are old.  
No fears shall be ours, nor tears,  
When the day shall fade into night,  
The beautiful night of the years,  
And the world shall say we are old;  
For there shines afar  
Hope's comforting star,  
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In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

## PREMIUM PAR EXCELLENCE.

THE GENTLEWOMAN, a 32-page illustrated Woman's  
Journal, subscription price per year, . . . . . \$1.00  
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TOTAL . . . . . \$2.50

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Send your subscription to this office.

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Is a 28-column weekly family Socialist newspaper, containing the following departments: Weekly News Record, Editorial, Woman's Department (by the Women of Ruskin), Industrial Brotherhood, Children's Department, Contributed Articles from the brightest reformers of the U. S., and last—but not least—The Colony Notes. This paper is printed by people who own it—the famous Ruskin Colony, of Duke, Ware Co., Ga. (After Jan. 1, 1900, the postoffice will be "Ruskin," Ga.) The town of Ruskin, its factories, immense printing office, store, schools, library, dwellings, hotel, farm, garden, steam laundry, etc., are all owned collectively by the people who built, operate, cleared and occupy them. Usually laboring men produce these things and the other fellow owns them. Do you want to read the paper they have been printing for the past six years? If so, here's your chance. We will send

The Coming Nation one year, price . . . . . .50  
The Light of Truth one year, price. . . . . \$1.50

Total . . . . . \$2.00

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In advance. Address LIGHT OF TRUTH PUBLISHING CO.

The religions of this world are numerous and various, but the priesthood is the same in all places—a fact which doubtless goes to prove that it is of divine origin.—Voltaire.

"Always take the short cut; and that is the rational one. Therefore say and do everything according to the soundest reason."—Marcus Aurelius.



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The Coming Age for this year will contain a strong serial story by Mrs. C. K. Reifsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

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The religions of this world are numerous and various, but the priesthood is the same in all places—a fact which doubtless goes to prove that it is of divine origin.—Voltaire.

"Always take the short cut; and that is the rational one. Therefore say and do everything according to the soundest reason."—Marcus Aurelius.





## SAYINGS AND DOINGS

OF

Rev. Dr. Talkwell,

OF

BY C. S. CARR, M. D., Columbus, Ohio, OF

"THY FATHER WHICH IS IN SECRET SHALL REWARD THEE OPENLY."

Dr. Talkwell's reports on the various enterprises and activities of the city grow each Sunday more and more interesting. The great ignorance of one class of citizens about everything that concerns any other class in a large city constitutes the chief barrier to every kind of fraternal work. People know little or nothing about each other except those few who are associated in small cliques or societies. This is the inevitable trend of modern civilization. To endeavor to correct this unfortunate tendency the whole effort of the secular society (to whom Dr. Talkwell makes his Sunday reports) is directed. At the close of his report last Sunday the doctor said:

It is asked, Why is it that the church is practically unanimous in making almsgiving, prayer and fasting public observances, if it be true that they were originally advised and practiced by Jesus as secret observances?

The answer is this: The ecclesiastical organization known as the church is vitally interested in public worship. A church without some sort of public worship would be a financial failure. Secret observance cannot be utilized in any way by church organizations for such purposes. The church can have no abiding interest in anything that cannot be made to contribute to its own material life or progress. Every religious observance recommended by Jesus that could not be appropriated by the church for practical purposes, have either been

quietly ignored or gradually perverted. If alms-giving is only to be practiced in secret, if prayer is to be confined to one's own closet, if fasting is to be carefully concealed, then of what use are they to public worship? None whatever.

Gradually these observances have been forced into public service because there was no other way to use them to benefit the church. As soon as the attempt was made to organize Christian worship and harness it up in ecclesiastical rules, the absence in Jesus' sayings of anything out of which to build a church ritual must have been noticed. For this reason no attempt was made at organizing Christian worship for a long time. Under the mistaken notions of Paul, little companies of believers were gathered in several places to await the second coming of Jesus. But the sayings of Jesus furnished so little pretext for an organization that at first no such attempt was made.

It was only after the idea had arisen that Jesus had given Peter and his successors full authority to develop the details of a church organization that an ecclesiastical system was seriously attempted. Then began an elaboration of a church ritual and creed as fantastic as it was far from anything to be found in the sayings of Jesus. This continued, with protests, now and then, until the Reformation. By this time the people had become accustomed to seeing the things which Jesus commanded to be observed in secret, practiced in the most public manner. But it was not pretended at this time that the sayings of Jesus gave them any authority for such public performances, but it was claimed that the authority

had been delegated to them to make any changes or additions they should choose to (under the guidance of the Holy Spirit, of course).

When the Reformation came a great part of this ritual was abandoned by the protesting churches. But a portion remained. The idea that all of these public observances could be spared was not tolerated. Some of the ritual must be saved. But in order to save any of the ritual, one of two things must be done. They must either admit that the authority to invent a ritual had been actually given to the church through Peter, or else they must contrive to make Jesus in some way directly responsible for them.

It was the special work of most of the protesting churches to deny that the original church had any authority to invent a church ritual or creed. Hence, whatever of the ritual or creed they inherited from the mother church, which the protesting church considered worth saving, they were obliged to maintain on the grounds that Jesus, or at least the gospel writers, had instituted them. Had the people not already become accustomed to these observances long before any attempt was made to prove them by the sayings of Jesus, it would have been impossible for the church to have made any one believe that Jesus wished his followers to do such things.

Thus it is that the Protestant churches cling with desperate clutch to every text or syllable of the gospel that can be tortured into an excuse for maintaining some kind or degree of public worship. It is pathetic to witness with what ingenuity of interpretation and valiant persistency the professional theologian undertakes to fasten upon Jesus the responsibility of a multitude of church customs and traditions which come and go with each succeeding century. He established none of them. He had little use for any of them. None of them have the slightest resemblance to anything he ever said or did. This is not saying that Jesus would disapprove of all the customs and traditions of the modern church; it is simply saying that he did not originate them, and is in no sense responsible for them.

While about his mission he came in contact with church forms and traditions. He made use of them when-

ever they were of service to him. That he used them differently than was the custom appears from the fact that he was shut out of the synagogues. He did not exactly oppose the existing church customs, but he tried to use them for some rational purpose. This he could not do, for they would not allow him to.

I do not regard Jesus as the author of our church customs, rituals, creeds or traditions, one whit more than I regard him the author of our system of public education, or our form of government, or our social etiquette. All these may be good and might meet the entire approval of Jesus, but by no word or act did he indicate a desire to disturb or establish any such institutions. He confined himself to his peculiar mission. His mission was to establish a gospel ministry, to call apart from the natural avocations of life a few men to do as he did. He took them and showed them what he wished them to do. He also told them in a very plain, simple way, exactly what he expected of them. This is all he did, this is all he said.

While no doubt he expected this mission to reach the whole world, yet this was his way of reaching the whole world. His way was to go to the poor, the wretched, the outcast, knowing that this was the only way to reach the others. Many gospel ministers are trying to reach the poor, the depraved, through the rich and the cultured. In this they have the gospel exactly reversed. Jesus showed them the only open door to the world. He showed them by going through the door himself; by becoming homeless and hungry; by losing his life for the lost sheep. Had he gone to the rich and cultured his name would have passed into oblivion in a single generation. He called his ministers to follow in his footsteps. So far as we know the history of the disciples they did follow him, and as a consequence they met about the same fate. It was only after his followers quit following in his steps that their persecutions ceased. The same persecutions stand ready today to meet anyone who dares to literally follow Jesus—even though he follow him half way as Peter did. These persecutions come now from the same source that they did then—from the ecclesiastical organizations and not from the people.

## MISCELLANEOUS.

### A FAITHIST COLONY.

Out among the hills and mountains of Humboldt county, Cal., is located a little community of Faithists.

Many of the readers of the Light of Truth probably do not know what constitutes a Faithist, so we will give you a brief outline of their belief and works.

To be a Fatalist is to put faith in a Creator—the Father of All. Faith in Love, Truth and Justice. The world puts its faith in force, in war and laws of man. It puts its faith in money and property. Many church people profess to put their trust and faith in God, yet their lives belie their words.

The Faithists refuse to take part in war and bloodshed. Do not call upon force or government in any form to defend them. Do not resort to law, for law must have force back of it to make it effective. As the Father is Love and Wisdom itself, even so should be his children. To be thus is to glorify the Father.

They also hold their property in common. Having no rich and no poor among them; but every man and woman

has as they have need. When the strong are left free to cope with the weak, the strong take advantage and enslave their weaker brothers, as seen in the world on every hand. He who lives from the sweat of another's brow, under the law of force, whether this force be the lash or law, or circumstances, one is master and the other slave. Millions are living in slavery, under rents, interest and profits, because the strong are holding the earth and its fullness for self.

The Faithist therefore does not believe in slavery of any kind; and so the strong live to assist the weak instead of enslaving them.

In proof of this they take infants and castaways and gather them up and care for them as if their own. They are all the Father's babes. They are vegetarians, eating not fish, flesh or fowl, believing these to be the foundations of war and bloodshed.

They worship the Creator only. They call no man born of woman master, for one is their master, the Great Spirit—Jehovah, or whatever you may call the Giver of Life.

They worship no Lord, God or Savior born of woman. As ignorance is darkness and the cause of all sin, sorrow and suffering in this world, even so is truth and wisdom the light of the world and savior from sin, sickness

and sorrow. Hence the Faithist holds himself ever open and receptive to truth and light from every source.

The government of the Faithists is that of the Father, who is the indwelling spirit. This is done by each striving to follow the highest light, both individually and collectively. To this end all things pertaining to the community are governed by the highest light given in counsel assembly, the decision being rendered by the chief after the light of all who wish has been given. This does away with contention, both in debate and in voting. No laws are made, for there is no force to back them. Each must be a law unto him or herself, to live their highest light. Each is left free to attend himself to Jehovah, who is recognized as ever present, and to serve Him with all their wisdom and strength, and strive to harmonize body, soul and spirit with this All-Spirit, the Father.

Therefore they recognize no leader save the Father, whom each serves under his all-seeing eye; and to whom each must render an account of shortcomings, with whom they commune daily. They are at present located on a fruit ranch in this county.

If any one wishes to learn more about them they can do so by corresponding with the California Fraternity of Faithists, Fruitland, Cal. But

in order that it shall not be from idle curiosity, will say it should be from a possibility of entering with them, and as you may wish to know the first step, will give the first step to be taken in order that you may judge for yourself if you are ready to travel the road of a Faithist.

Whoso hath said: I have searched my heart and mind, and now, before Jehovah, I desire to live a higher life.

I desire to put away my selfishness, and passions and sentiments of unrighteousness and unclean thoughts and words.

I desire more to serve others than myself.

I desire no possessions nor preference over another, nor to be a leader or a chief.

I wish to discipline myself not to speak of myself.

I would learn to speak truth only.

I would that I were affiliative.

I desire to do good unto others continually.

I long for association.

I will not criticize any person, nor censure them, or find fault with them.

I will conform to the rights and discipline of the Fraternity.

I will fulfill my covenants with Jehovah, with all my wisdom and strength.

I renounce isolated labor.



## THE LIGHT OF TRUTH.

I renounce the unorganized world.  
I renounce the Uzians.  
I consecrate myself to Jehovah.  
I give up all unto Him.

What I do henceforth shall be by  
and through the Fraternity in His  
name.

He who can endorse and strive to  
live up to the foregoing is prepared to  
enter the Father's kingdom on trial.

But these are not prepared to enter  
who say: "I want a home for com-  
fort's sake, and where I may lead an  
easy life. I desire this, that I may have  
an opportunity to improve myself. I  
desire this because I can not care for  
myself and that I may be cared for.  
Or go where I may shirk responsibili-  
ties."

Weigh well these matters and be thy  
own judge.

To put away flesh is easy, but to put  
away dark thoughts—who can do this  
in a day?

This can be done only by earnest as-  
pirations and traveling this road day  
by day, and the longer you travel it  
the brighter and more joyous does life  
become. A FAITHIST.

### THE NEW FAITH.

The materialism of transfigured  
realism, idealism and the gist of the  
spiritual philosophy, all are closely en-  
folded within the bosom of the New  
Faith.

When the "Lord of the silent stars"  
speaks directly to each and every soul,  
why look backward with superstitious  
veneration to Hebrew traditions? Un-  
less, indeed, it be, "To crook the preg-  
nant hinges of the knee, that thrift  
may follow fawning," as Emerson said.  
Both Swedenborg and Behmen failed  
by attaching themselves to the Chris-  
tian symbol, instead of to the moral  
sentiment which carries innumerable  
Christianities, humanities and divini-  
ties in its bosom. What have we to do  
with arks and passovers? With  
ephahs and ephods? What with heave-  
lots of fire, dragons crowned and horn-  
lots of fire, dragons crowned and horn-  
ed, behemoth and unicorn? Good for  
Orientals, they are nothing to us. The  
more learning you bring to explain  
them the more glaring is the imperti-  
nence. Of all absurdities this of some  
foreigner proposing to take away my  
rhetoric and substitute his own, and  
amuse me with pelican or stork instead  
of thrush and robin, palm trees and  
shittim wood instead of sassafras and  
hickory, seems the most useless.

So it goes that the old soothsayer,  
Theology, slays his millions of souls  
or keeps his followers in the bondage  
of ignorance, instead of showing the  
people that life, love, knowledge and  
goodness are but names and aspects  
of the One; the inner cosmic light. The  
great central being of all souls. The  
one attraction and controller of all  
immensity.

In view of the interesting facts and  
reasonings of evolution, men ask, Is  
not matter self-creating? Let it be re-  
membered that what we call matter  
is a series of effects. It is a constant  
uniform series of modifications of the  
mind. To each sense it is a different  
appearance, and when closely analyzed  
it is found to be the organ or vehicle  
for the expression of spirit. That  
which is seen is not indeed the real,  
but is the manifestation of the unseen,  
which is the real and the spiritual. It  
may be conceived as granulated dark-  
ness, condensed and conditioned so as  
to become knowable.

The world of matter was created or  
materialized for the inner world of  
spirit or mind, i. e., Intelligence.

The outer darkness affords the "oth-  
erness" to the liness or "thiness" of  
the spirit. Without the agency of  
matter in some state spirit could not

express itself; hence we may well be-  
lieve that spirit and matter will ever  
be thoroughly welded together. The  
negative is as necessary as the posi-  
tive pole. And if spirit is dependent  
on matter for expression, matter is as  
useful as spirit. Living Light must  
penetrate the darkness and so bring  
life and immortality to light. You may  
soar to the highest spheres in spirit  
life, and even there you will find sub-  
limated matter.

Idealism emphasizes the positive or  
conscious pole of being, which is spir-  
it. Remove spirit from matter and it  
becomes dead, inert. But connect  
spirit with matter and it is filled with  
life. There is a progressive develop-  
ment of spirit through matter. This  
is the subject matter of all the biolog-  
ical sciences.

You may trace this influence up from  
the clay bloom and the lichens on the  
rocks up to man and the immortal  
mind of man, to the luminous aura of  
the angels and its primal source in  
the very bosom of the Eternal Light.  
This is the gist of the spiritual philos-  
ophy, that "Love is law! The life  
divine the goal where all are tending."  
"The author of nature has not left  
himself without a witness in the sane  
mind; that the moral sentiment (eth-  
ical love), speaks to every man the  
law after which the universe is made,  
that we find parity, identity of design  
through nature and benefit to be the  
uniform aim; that there is a force al-  
ways at work to make the best better  
and the worst good."

But unfortunately,

"That which belongs to all men is least  
prized;

The thing most common is least under-  
stood.

That which is deep and silent is divine;  
And there is nought on earth so craved,  
so common,

So misunderstood, or so divine, as Love.  
It is the highest attribute of Deity; \* \*  
Ambition cannot walk with it; for he  
Who learns to live and love aright,  
loves all,

And finds preferment in the general weal.

O, I would take thee, dear Humanity,  
And set thee face to face with perfect  
Love.

She is thy mother. Love and wisdom met  
United by Eternal Power. The worlds  
Sprang forth from chaos; and the love  
which brought

Them into being doth sustain them still.  
The monad and the angel rest alike  
Within its all embracing arms; and life,  
And death, with all that makes our mor-  
tal state,

Are cradled at the footstool of this power.  
Then, sweet Humanity, thou favored child  
Of God, look up! An everlasting chain  
Doth bind thee to the mighty heart of all.  
Love's labor never can be lost. He who  
Created, shall, through Love, perfect and  
save;

And that which hath such poor expression  
here  
Shall find fruition in a brighter sphere."

J. P. COOKE.

### The Pathway of the Soul Through Form Life.

BY AN ORIENTAL SPIRIT.

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ant poems of the occult world—the Budd-  
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### THE JUDGMENT DAY.

Judgment and justice are requisites  
in all moral governments. Especially  
is this true during the growth of souls  
through varied experiences along and  
up into higher spiritual states of being.  
Cause and effect reign everywhere. Di-  
vine penalties as effects are neither  
long postponed nor evaded by prayers  
or atonements. Material nature is de-  
void of both sympathy and love.

Egypt was prolific in theories, espe-  
cially in the eighteenth dynasty. The  
proof of this is abundant in the Book  
of the Dead. Not only then was Egypt  
the land of the obelisk and the pyra-  
mid; but the hotbed of superstition  
and myth. The scales of judgment are  
frequently pictured hieroglyphically at  
that period upon the monuments. The  
amulet of the "Scarab" relates to  
those. Often may be seen an arisen  
winged spirit hovering over a corpse,  
and a little further on is the judgment  
hall with scribe and judge in waiting.

The dogma of a future general judg-  
ment was Egyptian in origin. It has  
traveled down to us through Judaized  
Christianity, and is a baseless theory.  
Judgments are here and now. Where  
volcanic fires concentrate, there they  
burst; where storms gather, there they  
spend their fury; where and what men  
sow, there and that they reap. Every  
man has a judgment seat in his own  
soul. The Recording Angel is there  
also. Conscience is judge; reason is  
judge, truth is judge. Before these  
august tribunals mortals stand each  
day; each hour; approved or con-  
demned.

Memory is the undying worm.  
Thoughts, affections, plans, schemes,  
accompany souls into the future world.  
No man by dying gets away from him-  
self. Capital punishment kills no-  
body. It only frees the murderer from  
the mortal shell and gives him lib-  
erty, if he so chooses, to continue to  
gratify his undeveloped nature. Each  
individual gravitates to his own place.  
This life determines the commence-  
ment of the next state of existence.  
Every thought, every purpose, every  
act, is a thread woven into the gar-  
ments that will reclothe mortals in the  
next state of being. Identity is im-  
perishable.

Rocks, trees, flowers, men, have ra-  
diating emanations—aural atmos-  
pheres peculiarly their own. The na-  
ture of these electric or psychic  
spheres surrounding mortals, is accord-  
ing to the soul's unfoldment. An an-  
gel's glance reveals the man's or spir-  
it's moral stature through and  
through. Jesus, ever seeing this mag-  
netic influence, or these auras, by his  
clairvoyance, "knew what was in  
man." This electric enveloping sheath-  
ing around the gross and depraved is  
dark, hazy and murky. Around the  
merely intellectual it appears clear,  
cold and positive, with bluish shad-  
ings. Around the genial, spiritual and  
the harmonial, it is bright and silvery,  
mellowing into the golden. Hence  
when Cornelius was praying he says,  
"A man stands before me in bright  
clothing." The light that shone  
around about Paul "was above the  
brightness of the sun;" and John, en-  
tranced upon the Isle of Patmos, per-  
ceived that those who had "overcome  
were clothed in white robes." Over-  
come what? Their perversions, their  
passions and their selfishness and  
earthly appetites. Our spheres are  
both seen and felt by ministering an-  
gels, by whom we are daily weighed  
and credited for exactly what we are  
worth.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

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and white binding; price \$1.50.

### REFLECTIONS ON REV. SHEL- DON'S EXPERIMENT.

Mr. Editor: Of course yourself and  
your readers, as well as the general  
public, have been regaled or nauseated  
as the case might be by the recent ex-  
periences of Sheldon, the sensational  
preacher of Topeka, Kansas—we are  
told by interested parties that the af-  
fair was a howling success financially  
—well, how in heaven's name could it  
be otherwise Mr. Editor, with such  
a well planned and skillfully executed  
"job?" I am told that for many moons  
the "pipes were being laid" and that  
religious publications all over the  
country were asked and did pledge a  
certain per cent of the names upon  
their subscription lists, also a good  
sized advertisement, this donation to  
be accompanied by a check in full for  
a week's subscription to the Topeka  
Capital, for each name sent and also  
for the ad.—thus working a wheel  
within a wheel from a business stand-  
point. Now nearly everybody prob-  
ably assumed, and it was no doubt in-  
tended they should, that 330,000 new  
subscribers to the Sheldon scheme rep-  
resented that number of sympathizing  
individuals who went down into their  
individual pockets to help the thing  
along, etc. Now of all the lies in the  
world, none are so wicked and danger-  
ous as a misleading statement—they  
are far more injurious than deliberate  
falsehoods—and the question now  
seems to be, in my mind, whether Je-  
sus can ever make up his mind to for-  
give Sheldon and his followers for tra-  
ducing his good name as they did to  
gratify their worldly ambition. Of  
course they carefully discriminate in  
granting space to advertisers, for they  
know the size to which they must con-  
fine their paper, also the capacity of  
the "Capital" printing plant, and they  
already had advertising space to their  
limit sold long in advance of the final  
spasm of so-called virtue should take  
place. They had brought this condition  
about with the aid of the orthodox  
club, which was aimed with unerring  
accuracy everywhere that objects  
could be obtained.

The Christian Herald of New York,  
of which Rev. DeWitt Combustible  
Talmage is editor, contributed a lib-  
eral sized advertisement besides fif-  
teen thousand names from their sub-  
scription lists, accompanied by a check  
in full. I think, Mr. Editor, with the  
orthodox club in the hands of a creed-  
ally expert preacher, that most any  
issue might be made a financial suc-  
cess.

It seems to me that the present min-  
istry must fully realize their perilous  
position when they are driven to such  
desperation by such questionable com-  
bination.

Old theology has surely foundered  
upon the barren rocks of speculation.  
No flowers bloom there, no wave of  
joy kisses them, they are all black and  
moss-grown.

J. E. DARLING.

### Interviews With Spirits.

BY SPIRIT SAMUEL BOWLES.

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ried forward in the spirit world, he should  
read this book.

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earth for writing pen pictures of events.  
In this work he shows the same skill in  
presenting pen sketches of life in the  
spheres.

He visits over sixty spirits in eight dif-  
ferent spheres, describes their homes, their  
occupation, their mode of life; he con-  
verses with them and reports their con-  
versations in a colloquial and dramatic  
style which is very fascinating. For sale at  
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215 E. 4th Street, Grand Rapids, Michigan, 1910.

[illegible]

Feb 22-27, April 24, 1960, May 16.

李其成 1988 年 12 月 1 日

[illegible][illegible]

Received at the Postoffice at Independence, Mo.  
on March 28th 1891

When the new currency will be issued a few the Japanese will demand gold in exchange of money.

May that lady the man of woman  
who is dependent altogether upon us  
silly for pleasure and profit.

Eighty million dollars worth of  
cheese goes up in that little city in  
average from taxation. The tax rate  
this year is 2.00. Figure is not said  
much about the milkmen's price.

The third source for much more in the way of information is a written statement that we have a more basic kind of source: that is, the very little, which will, in the end, work of the small city.

4-21-84 4-22-84 4-23-84 4-24-84

The light of Truth is in the world-wide. Truth is not a state nor territory in the nation and in the world and it is not a system of this world, and, embracing you the spirit comes from England to America and the islands of the sea; the light of Truth leads the way and carries from world to world the truth, and the spirit of the spirit, justice. Man and woman of justice and spirit are in these times, and they are bringing an enormous influence. But, that the boy and girl who have not for the first time upon the great world about them from the atmosphere of independence and in the spirit of truth to control the world, they too, shall feel its truth back to the truth and the just spirit of their spirit.

Times she will believe anything and sometimes believe that my work will be great. At times in the last few days she has said in a serious tone that told by the look of her eyes, a real anxiety, a feeling of foreboding that is keeping her from being as cheerful as a child should be. The moment in the day she is turned away from the sun work in hand.

[illegible][illegible]

These students were again in. From all quarters the leaders wrote us of the purifying effects of a month's study which has done more for the dignification of the student, than any term in, it could be said, later years.

When Francisco told his colleagues of the arrangements of the summer vacation that they were being together in they were very generous, he explained in a generous sense in which we had given out to a superior sense.

There was little time given for any questions, either then, or at the meeting for announcements. It is getting away from custom to have those who are invited to speak to inform the audience and not the other way around. The speaker is made up a team out of those who are invited and prepared. The speaker is made up of those who are invited and prepared. The speaker is made up of those who are invited and prepared.

and those who through the impact of the light of Truth, at this moment stand in prayer asking that true spirit friends in sympathy come through and aid in freely judging them in their souls.

There, some teachers, while you are studying your maps, planning and are receiving reports, or, at your lessons and while are talking for the purpose, while usually about people and numbers, remember that in this situation and the way has to think in and the location of numbers are the windows of the world and people, but who people, people and the way the own personality and that of the world invisible who have him in charge, the presence of the THINK FAITH, and who today as before today outside the window that makes the information and personality, and always associated with this work very much better, that is, very, that including system and plan, information as it has been given will come in time. Already the time is open to me without fail. They can not do it all. Father in the world and is that he usually will be disappointed, and being in position to

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and that it is not a part of the  
process of the mind, but a part of the  
process of the body, and that it is not a part of the  
process of the soul, but a part of the process of the  
body.

1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 26

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The following from the New York Evening Post has a good ring, but contains at least two, but I cannot be in touch with the Press:

"This thing is with. The last years will follow this last one. And all the thinking members of modern civilization, it seems that the very thing before you stands the reverse. They believe in industrial civilization may at one moment burst open its net and let the anarchy loose and wild. And we are told they will practice in their watching them the proper way have been promising to them in their progressive times. One or two years ago and in their in justice and morality, when we have been adding them the example of something and something good? Can we not think in another the public good, when we have been promising it for the sake of private gain? Can we expect against that promise in order and legislation and army, all which we have utilized or assisted in its defense to justify the very promise? There are questions which, in the abstract one, make this progressive march seem better when you think. If the progress civilization in our land may be merely getting with their ignorant devotion of all questions of public duty, justice and honor, we are only say, as Haywood and all the other socialists and various rank of Englishmen in our time early in this century, 'This is liberty! England had a fault in it, in way for her industrial worship of war taught progress, and we must have a superior governing system we must not have industrialism.'"

1944-1945, 1946-1947, 1948-1949, 1950-1951, 1952-1953, 1954-1955, 1956-1957, 1958-1959, 1960-1961, 1962-1963, 1964-1965, 1966-1967, 1968-1969, 1970-1971, 1972-1973, 1974-1975, 1976-1977, 1978-1979, 1980-1981, 1982-1983, 1984-1985, 1986-1987, 1988-1989, 1990-1991, 1992-1993, 1994-1995, 1996-1997, 1998-1999, 2000-2001, 2002-2003, 2004-2005, 2006-2007, 2008-2009, 2010-2011, 2012-2013, 2014-2015, 2016-2017, 2018-2019, 2020-2021, 2022-2023, 2024-2025, 2026-2027, 2028-2029, 2030-2031, 2032-2033, 2034-2035, 2036-2037, 2038-2039, 2040-2041, 2042-2043, 2044-2045, 2046-2047, 2048-2049, 2050-2051, 2052-2053, 2054-2055, 2056-2057, 2058-2059, 2060-2061, 2062-2063, 2064-2065, 2066-2067, 2068-2069, 2070-2071, 2072-2073, 2074-2075, 2076-2077, 2078-2079, 2080-2081, 2082-2083, 2084-2085, 2086-2087, 2088-2089, 2090-2091, 2092-2093, 2094-2095, 2096-2097, 2098-2099, 2100-2101, 2102-2103, 2104-2105, 2106-2107, 2108-2109, 2110-2111, 2112-2113, 2114-2115, 2116-2117, 2118-2119, 2120-2121, 2122-2123, 2124-2125, 2126-2127, 2128-2129, 2130-2131, 2132-2133, 2134-2135, 2136-2137, 2138-2139, 2140-2141, 2142-2143, 2144-2145, 2146-2147, 2148-2149, 2150-2151, 2152-2153, 2154-2155, 2156-2157, 2158-2159, 2160-2161, 2162-2163, 2164-2165, 2166-2167, 2168-2169, 2170-2171, 2172-2173, 2174-2175, 2176-2177, 2178-2179, 2180-2181, 2182-2183, 2184-2185, 2186-2187, 2188-2189, 2190-2191, 2192-2193, 2194-2195, 2196-2197, 2198-2199, 2200-2201, 2202-2203, 2204-2205, 2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 2264-2265, 2266-2267, 2268-2269, 2270-2271, 2272-2273, 2274-2275, 2276-2277, 2278-2279, 2280-2281, 2282-2283, 2284-2285, 2286-2287, 2288-2289, 2290-2291, 2292-2293, 2294-2295, 2296-2297, 2298-2299, 2300-2301, 2302-2303, 2304-2305, 2306-2307, 2308-2309, 2310-2311, 2312-2313, 2314-2315, 2316-2317, 2318-2319, 2320-2321, 2322-2323, 2324-2325, 2326-2327, 2328-2329, 2330-2331, 2332-2333, 2334-2335, 2336-2337, 2338-2339, 2340-2341, 2342-2343, 2344-2345, 2346-2347, 2348-2349, 2350-2351, 2352-2353, 2354-2355, 2356-2357, 2358-2359, 2360-2361, 2362-2363, 2364-2365, 2366-2367, 2368-2369, 2370-2371, 2372-2373, 2374-2375, 2376-2377, 2378-2379, 2380-2381, 2382-2383, 2384-2385, 2386-2387, 2388-2389, 2390-2391, 2392-2393, 2394-2395, 2396-2397, 2398-2399, 2400-2401, 2402-2403, 2404-2405, 2406-2407, 2408-2409, 2410-2411, 2412-2413, 2414-2415, 2416-2417, 2418-2419, 2420-2421, 2422-2423, 2424-2425, 2426-2427, 2428-2429, 2430-2431, 2432-2433, 2434-2435, 2436-2437, 2438-2439, 2440-2441, 2442-2443, 2444-2445, 2446-2447, 2448-2449, 2450-2451, 2452-2453, 2454-2455, 2456-2457, 2458-2459, 2460-2461, 2462-2463, 2464-2465, 2466-2467, 2468-2469, 2470-2471, 2472-2473, 2474-2475, 2476-2477, 2478-2479, 2480-2481, 2482-2483, 2484-2485, 2486-2487, 2488-2489, 2490-2491, 2492-2493, 2494-2495, 2496-2497, 2498-2499, 2500-2501, 2502-2503, 2504-2505, 2506-2507, 2508-2509, 2510-2511, 2512-2513, 2514-2515, 2516-2517, 2518-2519, 2520-2521, 2522-2523, 2524-2525, 2526-2527, 2528-2529, 2530-2531, 2532-2533, 2534-2535, 2536-2537, 2538-2539, 2540-2541, 2542-2543, 2544-2545, 2546-2547, 2548-2549, 2550-2551, 2552-2553, 2554-2555, 2556-2557, 2558-2559, 2560-2561, 2562-2563, 2564-2565, 2566-2567, 2568-2569, 2570-2571, 2572-2573, 2574-2575, 2576-2577, 2578-2579, 2580-2581, 2582-2583, 2584-2585, 2586-2587, 2588-2589, 2590-2591, 2592-2593, 2594-2595, 2596-2597, 2598-2599, 2600-2601, 2602-2603, 2604-2605, 2606-2607, 2608-2609, 2610-2611, 2612-2613, 2614-2615, 2616-2617, 2618-2619, 2620-2621, 2622-2623, 2624-2625, 2626-2627, 2628-2629, 2630-2631, 2632-2633, 2634-2635, 2636-2637, 2638-2639, 2640-2641, 2642-2643, 2644-2645, 2646-2647, 2648-2649, 2650-2651, 2652-2653, 2654-2655, 2656-2657, 2658-2659, 2660-2661, 2662-2663, 2664-2665, 2666-2667, 2668-2669, 2670-2671, 2672-2673, 2674-2675, 2676-2677, 2678-2679, 2680-2681, 2682-2683, 2684-2685, 2686-2687, 26

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*Zeus is quite ancient, no doubt, and however remote it is to be reached by astronomical distances that his progeny is constant, but the cold facts of political and commercial expediency are against him. And this is not a practical view. In time was, when the foreign civilization and trade power, will no longer stand. There is a law of life power and will constant in the world, and it is immovable, but his reign is a long way off. The chief for good and for evil is mediated only by mortal men; mortal corruption, strategy and cunning rule the entire and other world. Regeneration is coming to pass, but the transition must come with the blending of the old civilization with the new which it is passing in a huge and a long journey. It is the evolutionary process by which humanity is to be taken from this state to a new state; it is the will of the gods. It is grinding. The goal is to be seen in the farthest distance and vision and vision, glory with human blood and man's mind by that antiquity; in the new and love in the midst of something weaker than only love is death; in the struggle for supremacy of glory, democracy and truth. This is the way of evolution. Zeus ought to see further than the present time.*

初秋大旱的時，在 樹林的深處，

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A New York man proposes that a monument be erected in W. M. I. Park in view of the present season of pollution in New York such a proposition is no more than just. With the idea in which they now await the pitiful harvest of this city may well look upon I. W. M. I. as a model.

Western Civilization of life is not  
very abundant in the persons  
three-fourths of the women are made  
on the whole. It is a curious reality  
and the day will come when a woman  
who passes civilization and culture  
before her head will be regarded  
as a mark of anomaly.

January 1968. Mr. William Smith said  
will deliver the Montgomery address at  
the opening of the Montgomery museum.  
more in para 300 4.



## TO OUR READERS.

Referring to the Light of Truth's effort of last week to lay the cornerstone for a more harmonious unanimity of action amongst the Spiritualists and the Spiritualist press, we call your attention to it with the earnest desire of securing your sympathy and co-operation in bringing it about.

Thoughts kill and thoughts make alive. We are confident now that very much of the antagonism among us is due directly to the thoughts we are sending out toward each other. There has been engendered in this way a colossal menace to the well being of Spiritualism. We have departed from the faith. We have mumbled loud nothings and accomplished nothing. We are arrayed against each other when we ought to be cemented to each other in holy and peaceful bonds, not at all giving way to essentials, but in all things freedom and unity. Thoughts have done all this. By practical experiments, conducted over a wide range and series of operations it has been demonstrated that we can project peace and love or war and hate into our fellows by the mere exercise of the mind. A tremendous engine for woe or weal is within each one of us. How are we using it? Let us as a class show the world that we practice what we preach. Send your good thoughts toward us along this line.

## A SCIENTIFIC (?) ESTIMATE.

The Scientific American is a pretty good publication in its field, but when it takes up anything not having the sanction of the big wigs it is like the shoemaker who threw away his last. Recently it gave away space enough to explain the latest breeching or crupper attachment to a harness, to tell its readers that the divining rod is to be scientifically investigated, a commission for that purpose having been appointed in France to study all apparatus employed by sorcerers, water seers, and wizards, who use the divining rod or other implement in their operations. The S. A. throws cold water on the procedure after exploiting it and then, to show how really ignorant and stupid it can be, says "the whole business is akin to that of the fortune-teller, the Spiritualist, or any other charlatan, and it is strange that the exponents of such systems are allowed to openly pursue their avocations undisturbed by fear of prosecution."

It is strange, to be sure, judged by the Scientific American's standard. Were we in the S. A.'s sanctum and writing scientific squibs at so much per, we should feel strange about it, too.

## A FLATTERING GAIN.

At last the great religious census of Philadelphia has been completed, and our former prognosis that the result of the profoundly pious work would indicate an even hundred Spiritualists in that city is more than realized. There are 102 Spiritualists in Philadelphia.

## SOME PREVARICATED SCRIPTURE

Whosoever thy hand findest to do, do with thy might.

The wages of sin is alimony.

The different planes of spirit life are thought to be different countries that people are sent to according to their deserts. The only separateness there is between good and evil, angels and devils, heaven and hell, is the individual mind.—L. A. Mallory in *The World's Advance Thought*.

The man who expects to be loved when he is not lovable is swinish.

## PEN POINTS.

Most temperance sermons are dry.

Could Washington but look on. Perhaps he does.

Most of what is called conservatism is simply dry rot.

No man with congenial occupation and plenty of it was ever miserable.

Creeds and old clothes go together. Men and women worship better in new suits.

If we judge great men by their portraits they must have been quite versatile.

A good remedy for weak and tired eyes is to look through another's occasionally.

America has 208 female lawyers. But we are not prepared to say that this is any honor to the sex.

Our thanks are due to friend Emanuel of Camden, N. J., for papers and clippings of great value.

It takes a polite man to listen patiently while a fop tells him all about something he already knows.

Japanese florists have succeeded in cultivating a rose which looks red in the sunlight and white in the shade.

There is a large opportunity just now for Admiral Dewey to study the good sense of his predecessor—the central figure of Mobile Bay.

Kind words are benedictions. They are not only instruments of power, but of benevolence and courtesy; blessings both to the speaker and the hearer of them.

Rev. Lyman Abbott, New York, preacher and sociologist, is said to have declared that nothing short of complete socialism will put an end to present economic inequalities.

"News From the Invisible World," a pamphlet recording the Wesley family's experiences with spirits during 1716 and 1717, has reached a third edition. It is published by J. J. Morse, who contributes an introduction.

Professor Arthur C. McGiffert, who was kicked out of the Presbyterian church the other day of heresy, will, it is announced, enter the Congregational church. Later events will serve to show whether McGiffert's conversion is genuine.

Of late it has seemed to me that, unless our churches put away all minor issues and present a solid front, our Christian civilization is to be overwhelmed by the forces of mammon and greed, through the luxury of the selfish rich and the indifference of the discontented poor. All this has burned as a fire in my bones, and I have felt that if I did not speak the very stones in the streets would cry out against me.—Rev. Dr. Hillis in his letter withdrawing from the Chicago Presbytery.

The following bit of information regarding an alleged historical fact that the most erudite minds of earth for years have failed to establish, was given to its readers by the Columbus Press Post on Good Friday. Newspapers of the Press Post stripe are indeed great educators:

"This is the most solemn day in the Catholic church year. On this day, nearly 1900 years ago, the Son of Man gave up his life on Mt. Calvary for the salvation of mankind."

Representative Jefferson M. Levy of New York, who owns Monticello, the home of Thomas Jefferson, says that he maintains it "in keeping with its distinguished traditions."

## SPIRITUALISM IN GERMANY.

From a copyrighted associated press dispatch, under date of April 14, concerning public occurrences in Germany, we learn that Spiritualistic seances are becoming a pronounced source of interest in that country. We quote from the article:

"In Berlin such seances occur every night, new 'mediums' appear almost daily and the papers publish statements pro and con. In Catholic Germany this is also the case, especially in Bavaria. The episcopacy of Augsburg have issued an encyclical to the clergy, warning them against the fad, threaten to interdict it and reminding them that Catholicism has always declared against Spiritualism as a 'gross superstition.'"

There is no surer indication of genuine progress than the opposition of the clergy in those quarters of the world, where they have power and domination, and the fact that "Catholicism has always declared against Spiritualism as a gross delusion," and is now reiterating the lie, is the best kind of evidence that the people are waking up to the truth of spirit return.

The Light of Truth does not wish its readers to draw wrong inferences from the remarks on prayer elsewhere printed this week. It is not intended that we are to have any simon pure "Glory to God," "Mid-week," supplication meetings, nor have our friends fire at the Infinite, a la Boer and Briton, for victory. It is felt, however, that the policy of reverence and silent prayer, the asking of those who can aid us, their assistance, is legitimate and proper.

The Spiritualists' Hymnal—25 cents, postpaid.

## WHAT SPIRITUALIST EDITORS ARE SAYING THIS WEEK.

The whole subject of Spiritualism is sufficiently mystifying to an investigator when presented by a trained and fully-developed medium, but what must it appear to one utterly ignorant of the very rudiments of its teachings when sitting in a circle and listening to the unintelligible jabbering of some control, or witnessing the struggles of a partially-entranced medium?—The Two Worlds.

Dr. W. C. Gray, editor of the Interior, a Presbyterian organ of Chicago, who was appealed to for advice in regard to Rev. Dr. Hillis' extreme utterance in antagonism to the brutal Calvinistic creed of that church, is reported in the daily papers to have said:

"I do not think Dr. Hillis has said anything which should make him liable to expulsion. The only doctrinal points in Dr. Hillis' sermon which have caused all this rumpus are two, on which three-fourths of the ministers and nine-tenths of the members of the church agree."

This remark of Rev. Dr. Gray is positively more surprising than were the severe words of Dr. Hillis. Dr. H. has been considered shaky as regards orthodox creeds for a good while; but that "three-fourths of the ministers and nine-tenths of the members of the church" occupy the same extreme position, is astounding, and bids us hope other obnoxious features of that Westminster creed will soon go by the board.—The Progressive Thinker.

That there is a preponderance of good in the world, and that the general tendency of things is right, we are prepared to admit, and this may be the meaning of some of those who make the affirmation (whatever is, is right), but its unqualified reiteration to minds unprepared to receive it in its ideal aspect, impresses a percentage of them psychologically, they accept it without logical or spiritual analysis, and it is then calculated to influence their moral conduct (in our estimation) detrimentally. The world is not ready for such a doctrine, and we are inclined to think that the very people who affirm it would be the readiest to deny it when applied directly to themselves. Is there one of them who, if their employees were to do things diametrically opposed to their instructions, willfully waste their property, and generally obstruct their freedom of

Hon. John Hooker of Hartford, Conn., has published a valuable work, which he calls his "Reminiscences." It deals with the life of an active man. It is made up of brief biographies of men with whom he has been associated, and terse notes on real occurrences. There is a chapter on Spiritualism in the book, which as an explanation and defense is one of the greatest bits of writing on the subject we have ever seen. Mr. Hooker and his wife, Isabella Beecher Hooker, have long been devout Spiritualists, and this book can not fail to be of widespread interest to our people. The chapter on Spiritualism is a reprint of a discourse delivered before the clergy of Hartford upon their special request, and again before an assembly of lawyers.

The Lick Observatory astronomers tell us the north star is 255,000,000,000 miles away. The Lick telescope and photospectroscope have discovered 14 multiple stars. The star Mizar, the middle star of the handle of the great dipper, has a brilliancy 100 times that of our sun.

The Light of Truth and Medical Talk \$1.50 per year.

## HYPNOTISM AS A REMEDY FOR MENTAL TROUBLES.

Hypnotism has become so associated with quackery and humbug that few realize the good results obtained from it when applied to the treatment of disease in a scientific way. Dr. Herbert A. Parkyn, of the Chicago School of Psychology, is the author of a very interesting little book on this subject, with the above title. He explains that to cure mental diseases it is not in the least necessary to put the patient into a profound sleep, but merely to secure complete attention to the suggestions of the operator. 10 cts. Light of Truth Pub. Co.

action, who would either realize or say "it is all right?" If so we should like to know him, he would be a phenomenon.—Harbinger of Light, Melbourne, Australia.

We said we might have something more to say concerning Mr. Andrew Lang's method of inquiry. In the paper to which we lately referred, he betrays not a little leaning to faith in spirit-communication, but he takes good care to flout it, all the same. "This 'spiritistic' theory," he says, "has been employed by mankind to explain almost every kind of obscure phenomenon, and has in every field been rejected by science; apparently with justice." Does he really mean it—rejected, apparently with justice, "in every field?"

He takes it for granted that Dr. Hodgson would not say that "English planchettists" and "the Chinese" are dealing with real spirits, and he also takes it for granted that spirits can have nothing to do with crystal picture-seeing. Why not? And yet he says, "Of course I do not reject the explanation by spirits in Mrs. Piper's case."

But Mr. Lang is not a good witness. He confesses: "Overcoming the inexpressible tediousness and distastefulness of the task, I have several times read carefully through most of the Piper records." He says that Professor Shaler "most naturally" found the subject uninteresting, because he could not exclude the "hypothesis of fraud." And finally he says: "My bias is a desire not to believe that the dead are in any way mixed up with sittings at so many dollars,"—just as though mediums require nothing to meet the exigencies of quarter day and the commonplace claims of tradesmen's bills,—of which, of course, Mr. Lang knows nothing. He is disturbed, moreover, because the spirits do not remember and stand cross-examination with earthly facility. And "Phinuit" by the way, does not seem to have known that G. P. knew Greek, and, indeed, in the next world knows very little. Is this chaff? If so, it entirely lacks Mr. Lang's usual fineness of touch. If it is meant to be serious, we may almost despair of him.

But he offers us a crumb of comfort. He is good enough to say that "there is prima facie reason for further inquiry," and that "these things bias one in favour of the belief that there is something here into which it may not be waste of time to inquire." O, thanks, Mr. Lang!—Light, London.





Address all Communications for this Department to its  
Editress, "Aunt Rose," Box 65, Rollin, Mich.

#### SOMEBODY'S KNOCKING.

There's somebody knocking. Hark! Who can it be?  
It's not at the door! No, it's in the elm tree.  
I hear it again; it goes "rat-a-tat!"  
Now, what in the world is the meaning of that?

I think I can tell you. Ah, yes! it is he;  
It's young Master Woodpecker, gallant and free;  
He's dressed very handsomely (rat-a-tat-tat),  
Just like a young dandy, so comely and fat.  
He's making his visits this morning, you see;  
Some friends of his live in that elm tree.  
And as trees have no door-bells (rat-a-tat-tat),  
Of course he must knock; what is plainer than that?

Now, old Madam Bug hears him rap at her door;  
Why doesn't she come? Does she think him a bore?  
She stays in her chamber and keeps very still.  
I guess she's afraid that he's bringing a bill.

"I've seen you before, my good master," says she;  
Although I'm a bug, sir, you can't humbug me.  
Rap on, if you please! At your rapping I'll laugh;  
I'm too old a bug to be caught with chaff."

Bellaire, Mich., March 23, 1900.

Dear Aunt Rose: As I was reading The Light of Truth I noticed such nice little letters that I thought I would write one too.

I am 9 years old and am in the fifth grade. I had to stay out of school last week and this week because I had the measles. I have five sisters and no brother, and I often wish I had one. All of my sisters have had the measles but the two littlest ones. My best game out of doors is flip-flops or turning summersaults off the fence into the deep snow.

Next Sunday is my grandma's birthday. She will be 69 years old and we are going to invite her over to dinner. She has about 40 chickens and two or three turkeys. We had a Spiritual camp at Snowflake, which is five miles from here, and papa was vice president; but we are afraid we will not have any next summer because there are so few Spiritualists here. Mr. Lyman C. Howe, Mrs. Cooley, from Chicago, and Dr. Spinney, from Reed City, were the speakers and mediums, and Miss Cora Fuller furnished the music.

Your little nephew,  
ALLEN NIXON.

You must have had quite a time at your house, entertaining the measles. It was too bad they kept you out of school so long and from playing that delightful game of "flip-flops."

I know you enjoyed the camp meeting with such good talent to interest and instruct, and am sorry it is to be discontinued.

Dawfuskie Isle, S. C., March 25, 1900.

Dear Aunt Rose: I like to read the pieces in the Children's Hour. I have two brothers and three sisters. My father takes The Light of Truth and will always take it as long as he lives. We live on an island. There is no school here, but my mother teaches us, and I am in the third reader and I am 13 years old. I have a pet rabbit and the cat lets it eat with her and will not hurt it.

I will stop for this time; will write a longer letter next time. Your nephew,  
PETRO CHAPLIN.

We are very glad you wrote to us, Allen, and shall hope to hear from you often in future, for of course we shall want to know more about those sisters and the home life. Your life on an island would seem quite strange, I am sure, to many of us, and we shall hope you will come again and tell us more about it—how large an island it is and how many inhabitants it has, and what their principal occupations are. Aunt Rose is very ignorant about it.

How does "mama" manage her little school? Do you have just so many hours each day for study and work and recreation?

What names do you call your pets?

There, we must stop asking questions or you will be too entirely discouraged to attempt to answer.

Osseo, Minn., March 25, 1900.

My Dear Aunt Rose: I thank you for putting my name in the paper, for this is the second time I have written to you.

Our cousin was married last July and went away. We bought her a copy of your "Wedding Chimes" for Christmas.

One time last fall the wind was blowing and my next older sister said "the wind might blow her up where grandpa was." Grandpa was dead. Then one time when mamma was fixing the fire the baby said "Why don't you burn the fire?" The baby can say every word we tell her to. I like to go to school. We have a big school. There are seven in our family. Grandma lives with us. We have got a lake of our own and it has pond lilies in it. We live in the country. One time the baby was hitting the lamp chimneys together and grandma said: "What are you doing?" She said: "Making the lamp chimneys sing." Well, I guess I must close.

I remain as ever,

LEON HENRY.

We are very glad to hear about the cute sayings of your little folk, Leon, and would like very much to hear from some of those sisters as well.

What lovely times you must have gathering the beautiful pond lilies. Do you have boats in which to reach them?

How nice it is to have a grandma in the home to teach you to be kind and gentle. Come again, Leon.

#### A WARNING TO THE LAZY.

"You lazy, lazy Pussy-cats! Ever since your breakfast  
You haven't done a single thing but sit there in the sun!  
I've had to learn my letters—four of them this morning:  
D and E, and F and G—I know them every one.

"Do you know what will happen? You all will grow up stupid.  
Snowflake, Whitey, Puffball!—remember what I say!  
You won't be anything but cats, who can not read a letter;  
And when I take to writing books, you won't know what they say!"

—Christopher Valentine, in September St. Nicholas.

#### THE BOAT FOR SLUMBERLAND.

There's a boat that leaves at half-past six  
From the busy port of Play,  
And it reaches the haven of Slumberland  
Before the close of day.

It carries the tiniest passengers,  
And it rocks so gently, oh!  
When the wee ones nestle in their berths  
And the boatman begins to row.

The whistle sounds low and sweet  
(Like a mother's lullaby)  
That the travelers smile and close their eyes  
To dream of angels nigh.

Sometimes the travelers tarry too long  
In the busy port of Play,  
And the anxious boatman coaxes and calls,  
And grieves at their delay.

But they come at last to the rocking boat,  
Which bears them down the stream,  
And drifts them to the Slumberland,  
To rest and sleep and dream.

The name of the boat is Rock-a-by,  
And it's guided by mother's hand,  
For she is the patient boatsman, dear,  
Who takes you to Slumberland.

Now, what is the fare a traveler pays  
On a Rock-a-by boat like this?  
Why, the poorest child can afford the price,  
For it's only a good-night kiss.  
—Selected.

#### MOUNTAIN RATS

Are Queer Little Animals With Bushy  
Tails in Colorado Mines.

"Speaking about animals," said Augustus Thomas, playwright, chatting with a party at The Lambs, "the queerest ones I ever came across are the mountain rats one sees at the mines in Colorado. They are about as big as a wharf rat, but they have a bushy tail like a squirrel, and are pets of the miners. Whenever the luncheon hour comes you will see the fellows come from their holes or nests or wherever they live in the intervals between meals, squat on their haunches and sit there until one of the miners shares his dinner pail with them. Whatever they get of the scraps of the meat, they sit up and eat just as a squirrel does. The miner does not exist who would not share his meal with them. The rats are intelligent and mischievous as they can be, and to me they always seemed imbued with a sense of humor that I never saw in any other animal. They are thieves by nature, but their thievery is peculiar. Now, here's a yarn about one of them, or perhaps about a colony of them. When I was in southern Colorado there was a box of tallow candles in the rough cabin where the men slept. We got up one morning and the box was empty, not a candle in sight anywhere, but in the box was a pile of sticks and rubbish of all sorts. 'It is the rats,' said the miners, as soon as they saw the rubbish, for they claim that one of these rats never steals anything without leaving something in the place of the stolen article. Of course, we of the camp never expected to see the candles again, but two days later, I give you my word, there was the boxful of candles back again. The miners say that the rats brought them back, and I suppose it must be true. At another time the rats made a raid on a sack of potatoes in the cook-house, and brought them all into the hut used for sleeping quarters. We found them in the morning, all piled up much after the fashion that one used to see those pyramidal piles of cannon balls in the navy yards in the days of the old-fashioned round ammunition. A mountain rat will steal nails, scraps of iron, and even the iron skewer-like candlesticks the miners use, and when they are stolen a fellow can tell if the rats did it, for, if they did, there were always the tell-tale markers they had left behind in place of the stolen articles." — New York Times.

#### A QUESTIONER.

There's a little boy at my house,  
With a round-eyed, wond'ring stare;  
When he sees the daylight going,  
The little boy asks me, "Where?"

The world is so full of marvels!  
He's learning to find them now;  
And each time a rosebud blossoms  
The little boy asks me, "How?"

In the long, still days of summer,  
When the summer sun is hot,  
As the wind steals through the garden,  
The little boy asks me, "What?"

He keeps me busily thinking,  
Each day is to-day again;  
To-morrow should get here sometime!  
The little boy asks me, "When?"

Does any one know the answers?  
No matter how hard I try,  
There's always another question—  
The little boy asks me, "Why?"  
—Clara M. Platt.

#### "WHITHER THE WIND BLOWETH."

We still have on hand a few copies of A. K. Venning's psychical romance of the above title which we will gladly send to all who furnish the necessary postage—4 cents.

#### A LITTLE BOY'S WISH.

When winter comes, the people say,  
"Oh, shut the door!" and when,  
As sometimes happens, I forget,  
They call me back again.

It takes till summer time to learn;  
And then things change about,  
And, "Leave it open!" is the cry  
When I go in or out.

I try to be a pleasant boy,  
And do just as I ought,  
When things become so hard to learn,  
I wish they might stay taught!

—Little Folks.

#### COFFEE ARGUMENT.

##### A New Evidence of the Effect.

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 30, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through.

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements, that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach.

"I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first, and drink Postum three times a day ever since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past, and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley of this city has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully,—adv.



## Man's Influence Over Man.

Remarkable Words on Personal Magnetism From an Eminent Divine.

No subject has excited so much interest or awakened so much discussion among thinking people of late as that of Personal Magnetism. It is worthy of note that clergymen, doctors, college presidents, and men of science everywhere are giving it deep thought. Many of them have openly certified to its wonderful powers. The outspoken words of Rev. Paul Weller, of Gorham, N. Y., in this connection will call forth no little additional comment.



REV. PAUL WELLER.

In answer to a personal letter from an intimate friend, asking if it was true that he (Rev. Weller) had become a firm believer in Personal Magnetism and Hypnotism, Rev. Weller wrote:

"The facts are: 'The subject of Personal Magnetism or Hypnotism, to which I have devoted many years of study, was recently more forcibly than ever called to my attention through reading a scientific work on the subject, now being circulated by the New York Institute of Science, of Rochester, N. Y.'

"I am a minister of the gospel, but I do not hesitate to say that the reading of that book and the subsequent study of its contents have worked an all-powerful, important and good influence over me. My recommendation of Personal Magnetism, a subject which every man and woman may study with profit, is made after a thorough investigation and with complete knowledge of its great value. I make this statement deliberately. The study of Personal Magnetism, as set forth in the admirable book I have mentioned above, should be next to the study of the Holy Bible.

"Personal Magnetism embodies all the laws governing man's influence over man. It is the power that makes men mould the minds of men. It turns life's failures into successes. It makes you nobler, purer and better. It develops the latent powers of the will and makes one capable of the accomplishment of great deeds. I have received many letters on the subject, and to all writers I have answered: 'Write to the New York Institute of Science, Rochester, N. Y., asking for their scientific work on Personal Magnetism and Hypnotism. It will be sent to you free of charge. If its perusal does as much for you as it did for me, you will thank me the longest day you live for having called your attention to the book. Yours truly,

(REV.) "PAUL WELLER."

It will only be necessary for you to send your request to the New York Institute of Science, Dept. M J 7, Rochester, N. Y., and you will receive the volume Rev. Paul Weller recommends, by return mail. IT IS FREE. A postal card will bring it.

## That Skeleton!

The world moves, and scientific thought as well as religious thought, is being modified by the progressive march of the human intellect. "The Scientific Skeleton" by Samuel Blodgett is destined to revolutionize human conceptions concerning the Universe.

It has had the highest encomiums given it by the most intelligent and progressive people. No Spiritualist can afford to be without it at this time, when the question of Infinite Intelligence is being so earnestly discussed. It has 104 pages of reading matter that will make you think. A 25 cent book, and it takes 3 cents to pay postage. Send 5 cents in stamps with your name and P. O. address plainly written, and you will get a copy until 500 copies have been sent out. Address SAMUEL BLODGETT, Box 244, Grafton, N. Dak.

## THE MOABITE STONE.

The Light of Truth of March 24, 1900, has this item about the "Moabite stone":

"General Sir Charles Warren, the officer who commands a division in Buller's army in South Africa, was famous 30 years ago as the discoverer of the Moabite stone, the inscription on which furnishes a most valuable contribution to Biblical history. It is the story of Mesha, a king of Moab, who lived 900 years before Christ."

Among my papers, which are now packed away and inaccessible, is a copy of the "Moabite."

I took this copy to a native Israelite, Dr. Phillips of the university at Berkeley, Cal., who was an accomplished linguist. He could speak and write sixteen languages.

The Moabite stone is in the Phoenician tongue or characters. It resembles Hebrew. It seems some of the Hebrew words or letters resembled the Phoenician. The subject matter of this MS. had no reference or allusion to Bible literature whatever. It was alien as alien can be. It is merely an account of some dignitary speaking of his reign, or rather the reign of his father, and finishes up by saying, "after his father's rule, I reigned." It is a wonder to freethinkers to note at what a low estimate Bible votaries have of that greatly traduced fact or factor—truth. Where their interests are concerned, it is so often left to slip and slide when it should stand firm as an anchor.

A trustworthy record informs us: "The celebrated Rosetta stone, a basalt stele containing a decree of Ptolemy V Epiphanes, in hieroglyphics, demotic and Greek, which supplied the key to the decipherment of the ancient monuments of Egypt, was found near Fort St. Julian, four miles north of the town of Rosetta, at the Nile delta, in 1799 (over 100 years ago) by Boussard, a French officer."—British Encyclopedia.

There is an interesting field of study for the archeologist here in California. East of Oakland, two and a half miles north of Haywards, Cal., is a remarkable lithos which the writer hereof visited a few years ago, at the suggestion of Dr. Yates of the Golden Gate Park museum. I took the liberty to name it the "Olla Stone"—many dishes; prehistoric.

Each cup is an inverted cone. It is about two feet long. Its surface is nearly level with the ground. It lies about a rod or perhaps 30 feet east of the county road. About double that distance north is a bridge crossing a wet-weather creek. Truly yours,

A. S. HUDSON, M. D.

Stockton, Cal.

## AFTER INFORMATION.

The very able article by Rose E. Angel on "Affinities" in Light of Truth, March 10th, is worthy our consideration. But have we affinities—soul-mates or counterparts? If so, do such conditions obtain through planetary influences or otherwise?

I admit that planetary influence is great. But great as it is, is it not temporary as far as moulding character is concerned?

Astrologists, among whom, if I mistake not, was Prof. W. H. Chaney of Chicago, have told me that a progressive mind would, in the course of years, evolve away from planetary conditions imposed upon him at birth. If this is so, and soul relationship comes in the way Rose Angel suggests, is such relationship durable?

It seems to me planetary influence can only be temporarily exerted to serve the purposes of planetary life, exerted on souls or life entities already

in existence. Had these prenatal, as it were, life entities, no direct relationship prior to their birth into earth's conditions? And will we, in the far-off future, live in complete independence one of the other? Live as strangers live here in earth life?

While writing this last question, something seems to whisper, No. But upon what basis this denial rests I do not know.

Men of science tell us that Nature is evenly balanced on positive and negative principles. That the positive seeks the negative, and the negative the positive, in all conditions and forms of life. And right here seems to be a foundation for a direct and positive relationship to endure forever for all those who survive the ordeal we call death. But I am only an humble student in the philosophy of life, and ask these questions for information. Who will answer?

WM. PHILLIPS.

Clackamas, Oregon.

Soldiers' Home, Cal.

The readers of your paper who remember how ruthlessly the Spiritualists of the home were turned out of the hall a few years ago to give place to others more orthodox, will be pleased to learn that under the present governor general, O. H. LaGrange, a more humane and liberal policy has been adopted, in consequence of which Rev. Mrs. S. Augusta Armstrong, an N. S. A. organizer, visited the place and gave a lecture, which fanned the smouldering embers into a flame of enthusiasm which bids fair to revolutionize thought in the home, and place Spiritualists on an equal footing with their more orthodox brethren.

Mrs. Armstrong is not only in earnest and an eloquent speaker, but she possesses a warm heart, and in forceable language brings her auditors in close touch with the loved ones who are not dead, but still love and anxiously await our coming. After the lecture an organization was formed, and officers elected and installed, as follows: President, Edwin A. Parker; secretary, Corwin Phelps; treasurer, J. P. Height; name of organization, "The First National Home Spiritual Church." Mrs. Armstrong was then chosen as pastor of the new church amid an uproarious burst of enthusiasm, which bespeaks a unity of purpose and glorious results.

After this it was agreed to hold anniversary exercises commemorative of Modern Spiritualism the following day, when the organization would be perfected.

CORWIN PHELPS, Secy.

Soldiers' Home, Cal.

\$18 to \$35 WEEKLY MEN and WOMEN,

and Expenses. At Home or Traveling. Mr. Smith, of Ind., made \$227.50 first 6 months. Albert Hill, of N. J., \$338 first month. Mr. Muncy, of Texas, \$12.50 first 2 hours. Carrie Williams, clerk, \$144 in 6 weeks. Mrs. Hitchcock, \$222, besides housekeeping. Lida Kennedy, \$84.00 while teaching.

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Is your skin dry or feverish? Are there puffy bags beneath your eyes? Are your eyes dull, listless and dead-looking?

Are you irritable and hard to please?

Do you feel as though you have heart trouble?

Do you have to urinate several times in the night? Is there ever a scalding, burning sensation there?

Do you feel the desire immediately to urinate again, with no result?

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Is there any sediment or do particles float in it?

Don't neglect these conditions, and if they or any part of them are yours, Swamp-Root, the great kidney remedy, will be found just the medicine you need.

Here's a simple test for the kidneys, just as certain as though a physician were in personal attendance on your case: Pour some of your "morning" urine in a glass or bottle and allow it to stand twenty-four hours. Then hold it up to the light, and if you find any settlements or sediment, or if it is thick or milky, or if small particles float about in it, don't hesitate for a moment, but write at once to Dr. Kilmer & Co., mention the Columbus "Light of Truth," and immediately begin using the sample of Swamp-Root which you will receive at once, absolutely free by mail. The result will surprise you.

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cation of the camp except Kansas. It is the old reliable camp at Delphos, Kan., commencing Aug. 10, and closing the 27th. Address the president, Jos. N. Blanchard, at Delphos, or the secretary, E. S. Bishop, Glasco, Kan. We can guarantee plenty of work without competition to a good slate writing medium.—J. N. B.

Columbus, O.—Large and enthusiastic audiences were in attendance both morning and evening to listen to the instructive and inspiring lectures given by Rev. E. W. Sprague, of Jamestown, N. Y., Mrs. Sprague following with spirit messages full of comfort and cheer for the remaining ones of earth. We feel that with Mr. and Mrs. Sprague with us as leaders, instructors and inspirers, that a great revival of interest in and for the cause of Spiritualism resulting in many additions to our roll of membership is assured.—Mrs. Carr, President First Spiritual Church.

Anderson, Ind.—The executive board of the Indiana Association of Spiritualists held their semi-annual meeting at the Chesterfield camp grounds April 4. Mr. E. B. Chamness, of Alexandria, was elected as first vice president in place of T. O'Neill, who had resigned. Carroll Bronnenberg was elected as trustee in place of Mr. Chamness. Business pertaining to the next camp meeting was discussed. Several improvements were contemplated, among which was the building of a new auditorium. The board will meet again the 1st of May to decide the matter. This year the association will

take full charge of the dining hall, lunch stands, etc., and will not let out those privileges as heretofore. All the mediums, both mental and physical for the meeting of 1900, will be selected and their presence solicited by the executive board. No others will be permitted to do business. The new electric car line now building between Anderson and Muncie will be finished and cars running by the 1st of July. The fare from Anderson to Chesterfield will be five cents.—Flora Hardin.

Read City, Mich.—I would say to all Spiritual societies and camps within reasonable distance of my home that I have so arranged my business affairs that I can devote about one-third of my time to lecturing upon Spiritualism, scientific and reformatory subjects.

My lectures are illustrated by a fine stereopticon and five hundred slides. All I ask is free halls, accepting from the audience what they will give in way of collection. I have been too long in the field to need to give references.

My lectures are upon many themes. All medical lectures or subjects pertaining to them will be given through the week. Religious subjects on Sundays, speaking twice each Sabbath, each night through the week and three afternoons.

My dates are all filled until June. Societies wishing my services after that date can arrange for the same by correspondence. A. B. SPINNEY.

CARD TO MOSES HULL'S SUBSCRIBERS.

The Spiritualist public has always placed confidence in my word, and that confidence has never knowingly been betrayed. When I called for subscribers to my forthcoming book, between 1,400 and 1,500 pledges came in, most of them accompanied by cash.

Knowing that my friend, W. H. Bach, of Lily Dale, was just starting in business, quite contrary to the advice of some of my friends, I put the work in his hands. In this, I injured him as well as myself. He was comparatively inexperienced in book work, and failed in his calculations. Breakage of presses, sickness and unforeseen calamities, made the book nearly two months late. More than that, by some mistake, the title that should have been placed over the right hand page was placed over the left, and vice versa through the book.

When Mr. Bach sent for the paper, there was no such paper in the market as we had agreed to use—none to be had in less than from four to six weeks time. Without consulting me, he purchased such paper as he could get, which was a greatly inferior quality. Of this I knew nothing, until 1,000 of the books were printed and a few of them delivered. I immediately ordered that no more be printed until the plates were corrected and better paper was procured. I went to the warehouses in this city and, by taking a larger paper, and having it cut down at an extra expense, purchased and sent it on. Mr. Bach assures me that he will commence the work of getting out another edition as soon as the paper reaches him, and that he will not stop night nor day until the books are out.

Mr. Bach writes: "I will take all the blame and stand all the loss." I answer: "We will blame no one, and as far as the loss, we will each shoulder our part of it."

I am now sending out the 1,000 books that I have received. Any subscriber who is not satisfied with his book, can return it at my expense and have the better ones, or two copies of any of my ten cent books except

# DISEASE—A CRIME.

Prof. S. A. Weltmer, the Great Magnetic Healer, Demonstrates That All Diseases Can Be Cured Without The Aid of Medicines or The Surgeon's Knife.

## "WELTMER, THE MAN OF THE HOUR"

Prof. S. A. Weltmer, the eminent scientist of Nevada, Mo., who originated that Method of Magnetic Healing known as Weltmerism, and which is endorsed



PROF. WELTMER.

by both the press and the pulpit, has demonstrated that disease is a crime. In a recent interview he stated: "A crime is a breach, whether a breach of moral principles, of law or of nature, it is still a crime. Now, disease is a breach of nature, brought on by either an abuse of nature or by not following nature's edict, and whether this breach be in commission or in omission, nature, like the State, demands a penalty. Now I wish to demonstrate that at the present time the existing disease is a double-headed crime, first by its appearance, second by its continuation, for there is no disease, no matter how hopeless it may seem or of how long standing, that cannot be cured, therefore, to continue in disease is a crime, not only to oneself but to posterity yet to come. Now we have demonstrated by scientific researches that disease is a product produced by human hands, and is unnatural, therefore it can again be remedied by human hands. The reason that the method which I have originated has had such phenomenal success is because it acts in a perfectly natural manner, without the aid of either drugs or the surgeon's knife, by going to the very seat of the trouble, and placing the constitution in a robust condition, it cures all disease, no matter whether chronic or acute. Take for instance women, who in the majority of cases, is placed upon the rack of torture, simply because those organs which make her a woman are in an unnatural condition. Through Weltmerism they are placed in that condition which nature and God meant them to be, thereby dispelling the pain and agony which so often comes with the monthly period; it also dispels all danger during the critical period known as change of life. In fact it is the only positive cure for all female troubles. Then, again, take man in that weakened condition which is called Lost Manhood, and in my experience I have had thousands of men place themselves under my treatment who have been almost drugged to death by nostrums they saw advertised, and I am proud to say that I have been able to perfect a cure in every instance." We can not but believe with Prof. Weltmer that to allow disease to continue is a crime. Our reason for coming to this belief is that it has now been demonstrated that there is a cure

for all diseases. For Weltmerism has been given more severe tests than has any curative power known to man, and the fact that it has cured more than 100,000 men and women from every disease known, is positive proof that Weltmerism will cure when all else fails. The most remarkable features about Weltmerism, is that part known as the Absent Treatment, which annihilates space and cures disease, no matter at what distance the patient may live. We take great pleasure in publishing here a few of the many thousand testimonials that are in the hands of Prof. J. H. Kelly, the eminent co-laborer of Prof. Weltmer: T. T. Rodas, of Paris, Mo., Prosecuting Attorney of Monroe Co., suffered for years from Sciatic Rheumatism; tried everything without benefit, was instantly cured through Prof. Weltmer's Absent Treatment. Mrs. C. R. Graham, Boise City, Ia., afflicted for nine years with rheumatism; she could not walk without crutches or lift her hands to her head; she paid out \$3000 with doctors before coming to Nevada. She now proclaims herself cured and a happy woman, through Weltmerism. Mrs. D. H. Allen of Aurora Springs, Mo., was in a hopeless condition, as she suffered from consumption in its worst form. She could not sleep without the aid of morphine. Tried everything without relief. Fully restored by Prof. Weltmer's Absent Treatment. D. E. Alford of Rubens, Jewell County, Kans., suffered for three years with Kidney and Stomach troubles; tried the best medical authorities, but was told that his case was hopeless. Took Prof. Weltmer's Absent Treatment and in three days was cured. Mrs. Jennie L. Lynch, Lakeview, Mo., was for two years afflicted with ulceration of the womb, heart and stomach troubles and general debility; was reduced to mere skeleton. After taking gallons of obnoxious medicines without relief, she tried the Weltmer Absent Treatment. In less than thirty days she was entirely relieved and gained fifteen pounds. Weltmerism is undoubtedly the greatest discovery of the age, and the Absent Treatment of this wonderful science is indeed a revelation, for through it Prof. Weltmer can reach all classes of people, no matter at what distances they live. By writing Prof. S. A. Weltmer Nevada, Mo., you will receive, free of charge, The Magnetic Journal, a 48-page illustrated Magazine, and a long list of the most remarkable cures ever made.

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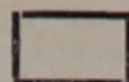
## DR. C. E. WATKINS,

The Famous Psychic and Physician,

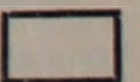
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Hoping this explanation will prove sufficient, and being fully determined to make every wrong right at any ex-

pense; and thanking the Spiritualist press for its many favors extended to me, I am as ever,  
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your best judgment and try to understand 'why' before you take the step. With God bless you, I remain your own J. W. A. in spirit life."

To Mary J. Rorick.—"Dear Mother: We are all together in spirit life, which is just as real to us as the earth life was. We all visit your home circle and try to talk to you through the trumpet.—Willie." With this I hear the names of Henry, George, William, Orta, Rosa, Peter, Mary, Jane and H. G. R.

W. H. Ballinger, Troy, O.—I hear a name, it sounds like "Trickey," and I feel that I was only such in name. "Dear Old Friend: Do you remember the last chat we had, it only proved that you were right, but it is not over yet. You should give more time to the subject and I will help you to bring out something new."

Laura Shoup, Toledo, O.—"This person should not associate much with old people or the sick as they draw on her too much and bring on weakness of the chest and lungs.—John Williams." I see a silver star shining on the forehead of an Indian, who tells me he is your guide. I hear the names of Laura, Ellen, Mattie and George.

A. G. London, Ky.—Silver Spray, a guide, is present and says: "Your development is progressing as fast as can be expected. I am with you every day and do all I can for your interest. Your seances are all right. You have an other guide by the name of Glittering Star, a powerful Indian who lifts the table and will, as you progress, talk through the trumpet."

For Mrs. Stella Kean, of Burney, Ind.—I hear these names: Mabel, Edith, India and George—all in spirit life. "Yes, my child, we are all together and often visit you and home. I know how lonely it is for you and father. Do as you think best with the things as we have no more use for them here.—Ever your Mother." After this I get the name of Anna, but no more.

To J. A. Ball, Thorntown, Ind.—"Dear Father: By the help of the guides I am able to send this message to you, mother, sister and all. Ever your loving daughter, Bertha. I also hear the names of Emerson, William, Anna, Mary, Henry and George. Dr. Williams says: "In regard to your development you should consult privately by mail, or in person, some good medium."

Mrs. M. J. Harrison, St. Paul, Minn.—"This person has passed through a great deal of trouble and loss and needs to take care of her health. I hear the names of William, Henry and Charles in spirit life and a doubtful feeling comes over me. There is a feeling almost like nervous prostration or paralysis. This spirit can't communicate as he would like but will do all he can for your development. "You should practice psychometry and readings from locks of hair.—The Guide."

To Mrs. Jessie North, Fordland, Mo.—"My Own Dear Sister: How hard I have tried to reach you, but now the mist has cleared away and death to me is a terror no more. Fear not, I am with you and often when alone and thinking of me I try to impress you and cheer you. Yes, we are all together and happy. With fond remembrance, ever your loving sister to you both.—E. C." I hear also the names of Laura, Patience, Robert, Howard and William Crane, but no messages comes with them.—Medium.

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FOR BRAINY PEOPLE

14	5	23	25	15	18	11			
23	1	19	8	9	14	7	20	15	14
3	8	9	3	1	7	15			

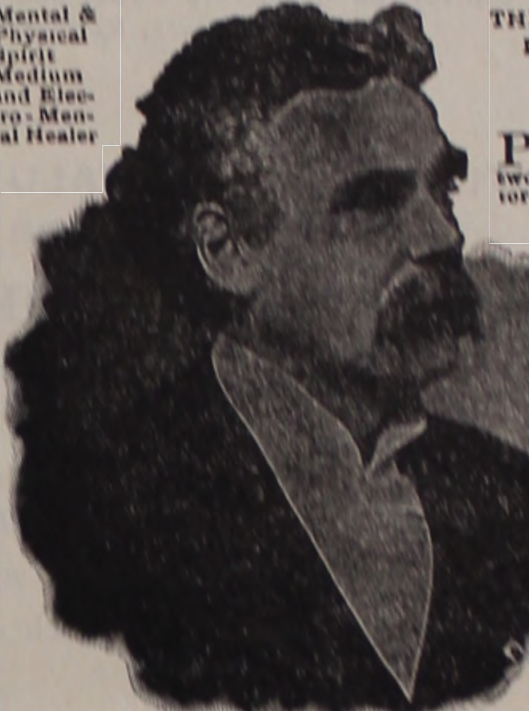
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Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. Letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF \$1,000 WHICH WE ARE GIVING AWAY for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. WE DO NOT WANT ONE CENT OF YOUR MONEY. When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly BY RETURN MAIL. It may take an entire evening to solve the three names, but STICK TO IT AND TRY TO GET YOUR SHARE OF THE \$1,000. A copy of this high-class ONE DOLLAR MAGAZINE WILL BE SENT FREE to everyone answering this advertisement. Do not delay. Send your answer immediately. Address: ROBINSON PUBLISHING CO., 24 North William Street, New York City.

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tion of the influences perceived by  
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## NEWS OF THE WEEK

Holland now has a compulsory edu-  
cation law.

Mormon proselyting is active in New  
England and the south.

English coal dealers have bought up  
2,000,000 tons of coal in Alabama.

One hundred and twenty-three lan-  
guages are spoken in the Philippines.

The New York public schools will  
be represented at the Paris exposition  
by an interesting exhibit.

The question of the use of automob-  
iles in the French army is now occu-  
pying considerable attention.

Twenty-nine officers and men of the  
United States army have committed  
suicide in the Philippines since Dec. 1,  
1899.

It is said that by the desire of Queen  
Victoria the son that was born to the  
Duke and Duchess of York Saturday  
last will be christened Patrick.

In New Haven, Conn., it has just  
been decided by a court that a man  
who asks another for a chew of to-  
bacco can not be held on a charge of  
begging.

There is a monthly production of  
above 160,000 barrels of oil in Califor-  
nia and active prospecting operations  
are under way which will doubtless  
soon increase the output.

The town of Concord, Mass., has  
voted an appropriation of \$2,500 with  
which to celebrate, on April 19, the  
one hundred and twenty-fifth anni-  
versary of the opening fight of the  
Revolution.

The New York jury in the case of  
Olga Nethersole, Hamilton Revelle,

Marcus R. Mayer and Theodore Moss,  
charged with violating public decency  
in presenting the play "Sappho,"  
brought in a verdict of not guilty.

Catholic priests in Pittsburg, Pa.,  
are demanding of the public school au-  
thorities that pupils from their par-  
ochial schools be admitted to the pub-  
lic high schools without examination,  
as are pupils from the public schools.

George Peabody gave between the  
years 1862 and 1873 the sum of \$2,500,-  
000 for the building of model tene-  
ments for the London workmen. They  
have added to the fund since that time  
from rents and interest \$2,356,000,  
making the total \$6,456,000. The num-  
ber of rooms provided for workmen is  
11,267 which are divided into 5,121  
dwellings, which are occupied by 19,-  
157 persons. The average rent of each  
dwelling last year was \$1.21 a week,  
and of each room 30 cents.



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